MINISTERING TO THE LATIN AMERICAN COMMUNITY:

A STUDY OF TRANSFORMATION OF THE CHURCH OF THE LIVING GOD

IN LAWRENCE, MASSACHUSETTS, USING A COLLABORATIVE MINISTRY MODEL

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Firstly, I give the most infinite thanks to God, who gave me the ability and humility to accept the complex things that I cannot transform as well as the things that I could change and renew them to the best of my ability.

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ABSTRACT

The focus of this thesis-project is geared towards the unity of churches and pastors, working as a team to reach out to Hispanics for growth and salvation. This is the heart of collaborative ministry that encourages collaboration among churches, pastors, and leaders. Leaders and churches need to meet and agree on everything. We present a model of collaborative ministry that will bring further development to our churches and contribute to the improvement of misbehavior in society and the Latin American community. This thesis-project challenges Hispanic church leaders to think better about the way they administer in the city of Lawrence, Massachusetts. A Seven-Step Plan generated by feedback from interviews, workshops, surveys, and conferences will measure the progress made in this research.

INTRODUCTION

Ministering to the Latin American community, collaboratively and cooperatively, is a big endeavor. This is a thesis-project in which pastors and leaders are called to cooperate by joining in a study of Transformation of the Church of the Living God of the city of Lawrence, Massachusetts. Our goal is for every pastor and members of churches to be impacted with the power of the Holy Spirit, enfolding them in unity while working united for the sake of Latin souls. We must work as one church, practicing between them the gifts and talents inside and outside the sanctuary. In turn, we aim to bring unity between the churches who have been living lacking the necessary unity in this beautiful city. This has prevented us from reaching Hispanic souls, which walk lost, without faith and hope of eternal life. These are the motivations for research and interviews for the good of the church and community.

The interviews and surveys are drawn from a few church leaders and members in good standing, submissive to the regulations of their church and drawn as well from experiences of Hispanics people born here, and others who came to the city of Lawrence long time ago, from different Hispanic nationalities, who have provided us support by cooperating through their knowledge and experiences of Lawrence, especially with Latin Americans. The collections found, written from different sources, the literature, and the books that were assigned during the doctoral classes helped shape the theological research from a Biblical context that characterized gifts and talents in the church as well as the need for a collaborative ministry. The result of the research will conclude that, for a genuine change to take place, leaders of the Hispanic churches will need to be humble and submissive to the study.

This will help the student to be attentive to a teaching studio formed by the Church of the Living God, which allows training through the ministry of collaborative model to transform the Latin American community of the city of Lawrence, Massachusetts. The writer of this thesis-project argues that this will help them to have a better vision of a collaborative ministry. Thus, raises great encouragement for the growth among the leaders, raising their confidence and maturity. A Seven-Step Plan generated by feedback from interviews, workshops, surveys, and conferences will measure the progress made in this research. Besides, believers will find that creating a helping-hands group will help continue to monitor the results and help to guide others in sharing their gifts and talents inside and outside of their own church. Inside leaders must continue encouraging the faith of believers, to continue to grow. Outside leaders will evangelize un-churched people and do effective visits work for all households. Working within members of other churches and Christian leaders is one of the biggest privileges among people who seek not to please themselves but take care of others. By the acceptance of all Latin race, culture, patience, understanding, feelings, religions, religious doctrine, and love, we could get to work together. Working collaboratively lifts the spirits to do our job.

To end the separation barrier which prevents pastors and leaders from doing a better work in their congregation, it is necessary to implement and carry out the ministry in the collaborative model, using the base of the gifts and talents, with the ministration of the Holy Spirit ahead. The writer of this thesis-project let leaders know that to understand a little more the Model of Collaborative Ministry, pastors and leaders need to receive a simple explanation that would enable them to teach others. Chapter One of this thesis explains a little more about it. We must remember that working together gives us the power to act with courage.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

During our tenure in ministry in Lawrence, Massachusetts, we have observed that when an organizational leader works alone, independent from others, it can adversely affect that organizations performance as well as individuals and families within the organization, specifically within the church. However, if church leaders are willing to agree in the nurturing and transforming of lives within the congregation, then these leaders must know how to work collaboratively to multiply the gifts that God has given to the Church.

For example:

1. Get together with other pastors to discuss key exit issues.
2. How long will you be visiting, what days, and how many will go to the visits?
3. Where will you go to visit?
4. What to bring with you for personal use, or to donate to someone visited? What theme will you use in your visits?
5. Who will they talk to?
6. Which church will you be directed to?
7. Help in what you should serve.

We know that souls belong to the Lord and in obedience to Jesus Christ we must cooperate by uniting for the good of lost souls.

When Christian leaders choose to collaborate, it is important to ask God in prayer to enable and empower the collaborative ministry for the good of others as the 4 collaborators joyfully work together. Eldin Villafañe writes, "My prayer is that we might be reminded or perhaps learn anew, but most of all challenged, to re-appropriate some of the simple but fundamental truths that make for a true 'koinonia' (or partnership of the Spirit)."[1] Working together as a team is not an easy task that can be accomplished overnight. It takes a lot of practice, hard work, perseverance, single-mindedness, determination, submission, responsibility, and a want-to-do attitude to fulfill what needs to be done, or the goal that needs to be achieved.

Today, it seems that church leaders of many congregations, particularly Hispanic congregations, lack a vision for collaborative ministry. (e.g., they are afraid to go out with groups from different churches, they fear that souls will join other churches that are different from theirs). As a result, they fail to realize the importance of collaboration for the good of others. Rather, the complexities and demands of a church leader's daily life, contributes to a leader's loss of interest in collaborative work, forgetting about an advantage of collaboration. If leaders work cooperatively in mutual agreement, they can achieve changes needed in the Latino community. Based on this, the basis of these broad conclusions is what can be reported.

Concluding, some points that are vital, due to our collaboration and cooperation agreement must be treated more effectively for the good of everyone in general. The points of poor vision are:

[1] Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry*. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.) p. 32.

1. Little interest in the new saved souls.
2. No fellowships among pastors.
3. Not knowing the members of different churches.
4. Lack of biblical doctrine and teachings.
5. Lack of clear and biblical sermons.

The writer of this thesis-project clarifies that, to achieve growth for greater membership in churches, all pastors and parishioners must support each other, united and without doctrinal barriers. Supporting each other can cause achieving changes and improvements in the battle of the Gospel. That is, being humble towards one another, and working in tandem with the other churches.

A key presupposition for this thesis-project is that organizational growth is an outcome of collaboration, and therefore, collaboration should occur within the church, beginning with the use of talents and gifts. Revival can occur as denominational lines are crossed by churches working together in visible ways providing a means for the surrounding Hispanic community to see that harmonious spirit among collaborating churches. In other words, as churches collaborate the spirit of the members of these churches come alive with a strong desire to move outside the church to share the transforming message of the Gospel.

Now, in Lawrence, collaborative work needs to begin with pastors and lay ministers because many pastors in the Lawrence area, for no valid reason, do not like to get involved with other churches and organizations due to doctrinal differences or past conflicts. This is one key to creating an effective model of collaborative ministry that not only utilizes the gifts and talents of those involved, but that also demonstrates to the community that collaboration can

be effective for improving the community. A collaborative approach to ministry also has the potential to promote and encourage spiritual and material growth among God's people.

It is the intent of this thesis-project to introduce a new collaborative ministry model through the development of gifts and talents among Christians. This model will focus on the Hispanic churches and the Latin American community of Lawrence, Massachusetts, beginning with the Church of the Living God with the intent to work collaboratively with other local churches as a team. This first chapter defines collaboration as explained by the authors Sofield and Juliano, as it applies to the ministry context for the purpose of encouraging growth in the individual believer's life and the corporate life of the church.[2]

Chapter Two provides additional resources and information for the reader so that he or she can have a better understanding of collaborative ministry, as well as the use of gifts and talents. Chapter Three presents a discussion that revolves around the theological framework that characterizes gifts and talents in the church. Finally, the last two chapters will take a practical approach by examining some of the issues and obstacles that stand in the way of leaders who do not work collaboratively in ministry.

Also, it is vital to mention the definition the collaboration before we begin addressing the "Problem and its Setting." The reason is because, in a personal analysis made by the writer, it was found that nobody could achieve an effective deliverance among the Latin American community without the collaborative support. In this point, we shall analyze the way Jesus began His ministry by calling a group of twelve people, whom He called apostles. He worked

[2] Lauhghlan Sofield & Carrol Juliano, *Collaboration: Uniting Our Gifts in Ministry* (Notre Dame, IN: Ave Maria Press, 2000).

with them in a team and working together in a cooperative manner was precisely the route that Jesus engaged in ministry, regardless of the situation.

In this case, taking as an example the model formed by our Divine Master, Jesus Christ, we realize He is, as His Master, working under the model of the new collaborative ministry. This will help those who join in team for developing a collaborative way to have better aim to present God effectively in a collaborative ministry. This also produces an environment with spiritual amplitude in which the church stands with a pure individualized and collaborative testimony. This allows the pastors to become aware of what is in fact the new model of collaborative ministry, which is vital between churches and Hispanics who are not in churches. It also helps to fervently work—unitedly—with more closeness.

What is Collaboration?

We will begin by presenting several definitions of what collaboration is. First, the Merriam-Webster's Learner's Dictionary gives the definition of collaborate, collaborated, and collaborating.

> Intransitive verb (1) To work jointly with others or together especially in an intellectual endeavor (2) To cooperate with or willingly assist an enemy of one's country and especially an occupying force (3) To cooperate with an agency or instrumentality with which one is not immediately connected. The word "Collaborate" is in union as a single family, such as "Collaboration" is a noun, "Collaborative" is a noun or adjective, "collaboratively" is an adverb, and (4) "Collaborator" is a noun. "Collaboration" is the act of working jointly"; they worked either in collaboration or independently.[3]

[3] Merriam-Western's Learner's Dictionary, Webster's 2013, Since 1828, http://www.webster-dictionary.org/difinition/collaboration; http://www.merriam-webster.com/dictionary/collaborate.

Collaboration involves working with another person or group of people to achieve a common goal. During a time of war, one country may collaborate with another to carry out missions or to provide aid. Collaboration may also involve obedient submission to a leader, who heads the collaborative team, that they may all be united in success. Collaboration involves teamwork, partnership, and cooperation. In the context of ministry, the explanation of collaboration by authors Loughlan Sofield and Carrol Juliano rings true when they say it is "the identification, release, and a union of gifts for the sake of mission."[4]

Collaboration to achieve lasting peace and satisfaction of life is a healthy endeavor among families or groups of people. In the function of the Trinity (Triune God), God is exclusively collaborative. According to Sofield and Juliano, "The goal of collaborative ministry is always the mission of Jesus Christ. Then they clarify that collaboration in ministry demands collaboration in spirituality, which is an expression of one's relationship with God, the writers also add collaboration in gifts and talents."[5] It may be implied that effective collaborative ministry requires some level of spiritual maturity. When leaders lack maturity, their interest in or understanding of what it means to be working with others in ministry and leadership may be lacking or warped.

Collaborative ministry is ministry that requires the resurrection of a new self. It also requires the capacity to move beyond the faults and defaults of others whom we observe in leadership. When these occur, collaboration becomes a process that involves the participation of all in the work for the success of a single vision. Collaboration can motivate groups to

[4] Sofield & Juliano, *Collaboration*, p. 17.

[5] Sofield & Juliano, *Collaboration,* p. 26.

discover ways to build the bridge to success and great accomplishments. When applied to the community of Lawrence, the hope is that, through culturally informed collaboration among the Lawrence churches, these churches will positively impact first generation Latin Americans and those Latin Americans born in the United States who reside in Lawrence, Massachusetts.

Synopsis of the Hispanic and Latin American Culture

Latin American Hispanics include those of Caribbean and Central and South America descent who reside in the United States. Although they may be classified demographically as one group (Latin American), their wide diversity is marked by their places of origin with their distinctive cultures. For example, the Caribbean person belonged to one of the Amerindians who, at the time of the so called "discovery" of America, populated the West Indies and then dispersed to various regions of Northern South America. As a location, the Caribbean includes the region consisting of the Caribbean Sea, its islands (including the West Indies), and the surrounding coasts. The culture of those people who live around that area is distinctive from those who reside in other regions of Central and South America.

Through collaboration, churches can engage the diverse Latino cultures in Lawrence that may require different approaches. A collaborative approach is necessary because no pastor in his or her pastoral ministry can succeed without first performing a mutual connection with others, beginning with his or her own church and then working to win the Latino community for the Latino community bears a very diverse culture. As Hispanics began to migrate to the United States, where the primary language was English, the Hispanic subcultures sought out those who spoke Spanish and shared the same subculture, creating pockets of Latino subcultures. Since

the Hispanic people of Lawrence are culturally diverse, it is important for ministry leaders to think beyond an individual subculture if they hope to be effective in reaching them with the Gospel. To better understand the Latino culture, it is vitally important to understand some of the history related to the Hispanic migration to the United States, beginning with the arrival of the Spaniards at the end of the Fifteenth century. According to Eldin Villafañe:

> It is important to note that Hispanics were here before the Mayflower landed. Much of the Southwest and West was speaking Spanish and eating "tacos" before the English language became our patrimony. It is equally important to acknowledge the distinct waves of immigrants coming from Mexico, Puerto Rico, Cuba, the Caribbean, and Central and South America, mostly in the second half of this century. According to the Census Bureau, there are officially 22.4 million U.S. Hispanics. The 1980 figures noted 14.6 million Hispanics. But the 22.4 million (1990 figures) omitted approximately 3.5 million (the population of Puerto Rico, whose citizens have been U.S. citizens since (1917), plus the 2 to 4 million undocumented, plus undercount for improperly identified non-Hispanics, which would result in an estimate ranging from 25 million to 30 million Hispanics. By all conservative estimates, Hispanics will outnumber African Americans early in the next century.[6]

These numbers reveal a significant Latino population in the United States in the 1980's, and the city of Lawrence reflects this with its own Hispanic population. According to the demographics data, in the 1980 census Spanish origin question, specific changes in design from the 1970 questions included the placement of the category "No (not Spanish/Hispanic)" as the first cate-gory in that question. (The corresponding category appeared last in the 1970 question.) Also, the category "Central or South American" was deleted because in 1970 some respondents misinterpreted the category; furthermore, the designations "Mexican American

[6] Villafañe, *Seek*, p. 60

“and "Chicano" were added to the Spanish origin question in 1980. In the 1970 census, the question on Spanish origin was asked of only a five percent sample of the population; in the 1980 census, the Spanish origin question was asked of everyone in the Nation.[7] Furthermore, the designations “Mexican American” and Chicano were added to the Spanish origin.

Villafañe’s sample of Hispanic such as “Mexican, Mexican American, Chicanos, Puerto Rican, Cuban, Cuban American, Dominican, Latino, Latin American and other Central and South American national origin persons[8]” represents well the cultural make up of Hispanic Lawrencian, in addition to others, such as Costa Rican, Nicaraguan, Salvadorian, Ecuadorian, Argentinean, Colombian. The largest race among Hispanics in Lawrence is those from Puerto Rico and the Dominican Republic. The inhabitants in Lawrence in 1980 were a total of 64,000 inhabitants, today, (2024) the total in general are 89,024 inhabitants due to the increase among Hispanics, 75.73% of the total population.

Given this data, the question must be asked as to why the Latino church in Lawrence have so few members. Lawrence is populated by a high number of Hispanics and Hispanic Americans from various Latin American countries, with a low percentage of other ethnic groups represented in the city. That is why all of them practice a culture that differs in part from one another. it is reasonable to think that, from 1980 to 2024, giving us a total of Hispanic inhabitants of 75.73% among all 100% of the different races that inhabit in Lawrence, the percentage of Hispanics in Lawrence has increased tremendously. This information makes us

[7]https://www2.census.gov/prod2/decennial/documents/1980/1980censusofpopu80117unse_bw.pdf

[8] Eldin Villafañe, *The Liberating Spirit: Toward a Hispanic American Pentecostal Social Ethic.* (Lanham, MD: University Press of America, 1992), p.2.

have a better focus to work unitedly and together, cooperating with each other, until we reach the goal of our objective, which is, to work for the good of those souls that perish without hope of salvation and eternal life.

Another important consideration is the lack of attention given to the gifts and talents of the faithful by leaders in the Christian community. Often, church leaders act selfishly out of their own interests. As an example, many Hispanic church leaders seemed to neglect children of other families who are members of their church to promote and invest in their own children. As a result, the children of these church leaders are forced to act upon gifts they may never have had and talents they cannot develop, while the gifts and talents of the other children in the church are neglected and forgotten. By utilizing a collaborative ministry model, this dilemma could be overcome.

A Political-Social Problem Among the Hispanics

It is important to note that Hispanics began to arrive in Lawrence between 1940 to 1950. During that time, one rarely met a Hispanic on the streets or at the stores and there were no Hispanic churches or businesses. These Latino immigrants were confronted by a serious problem resulting from the government immigration process. As immigrants, they could not vote for political candidates, or for issues put to the public, because they only had a green card residency in the United States. Hispanics understood that they had no voice or vote in the city, so many shared that they felt discriminated against by the government offices.

On one occasion, a Hispanic man was advised by a City Hall employee that, to achieve a good future, it would be better that he applied for citizenship. So, he took that advice and one

year later, he became a U.S. citizen. The positive outcome of this action resulted in that man being hired to work at City Hall, followed by a movement of Latinos applying for citizenship. Today, the Immigration Department requires all who maintain a residence in the States to renew their green card every five years. “The General Secretariat for Immigration and Emigration is the body responsible for developing the migratory policy defined by the Government on immigration, integration of immigrants and Spanish citizens abroad.”[9]

Part of the collaborative ministry model implemented in Lawrence will seek to join laypersons, pastors, and leaders from the various Lawrence churches to ensure that Hispanics are up to date with political issues. Emigration and social-political issues have always been the most controversial points of discussion for Hispanics in Lawrence. Massachusetts.

Examples:

1. Hispanics with and without immigration documentation.
2. Hispanic voters, and others without the right to vote politically.
3. Personal rights, as residents of the city of Lawrence that they are.

The building and growth of Hispanic church among the other Christian church has been the most controversial religious movement among Latinos in this city. The problem is that Lawrence has many places of worship, but few members are in them; Lawrence has many churches and pastors, many different Hispanic religious organizations, mostly "Pentecostals"

[9] Secretaría General de Inmigración y Emigración. Secretaria General: Sra. Dª. Marina del Corral Téllez. C/. José Abascal, 39 -1ª Planta -28003 - MADRID. Teléfono: 91 363 70 00. Fax: 91 363 16 51. Funciones:.Social: Contiene información sobre la Dirección General de Migraciones. Secretaría General de Inmigración y Emigración>; Dirección General de: Url: http:/.../es/organizacion/inmigracion/contenido/OM15.htm

but only a handful of people gather in each church. The causes most associated with this problem are:

1. The shaping of new churches without ministerial preparation.
2. The formation of new councils of churches among Hispanics.
3. Disunity between them.

The disorganization that exists among Christian leaders and churches must be fixed to address the various issues Latinos in Lawrence face. It may be that the administration of a collaborative ministry model among Latin Americans is a key to confronting this situation. As an example of cooperative work, Eldin Villafañe, during the 1970s, was motivated to collaborate with Christian Latinos as their population increased in Lawrence. Out of concern for Latinos, he provided them free support in the form of biblical teaching. Taking time out of his busy schedule, Villafañe frequently traveled from Boston to Lawrence to meet in the church where Rev. James Keller was the pastor. These teachings formed the foundation of ministerial training for many good ministers, who still serve in ministry to this day.

Early on, ordained ministers and leaders rented storefronts for use as places of worship. In addition, many Hispanics had the opportunity to meet in homes, basements of buildings and houses, and other worship centers when not in use. This early growth of Latino churches was slow and occurred in a more peaceful atmosphere than today.

As the churches grew in numbers, they organized around their common language—Spanish—to feel connected. However, problems have occurred in the Hispanic churches as the next generations of Hispanics have been educated in the Lawrence schools with English as their primary language. The worship services in the Hispanic churches continued to be conducted in

Spanish, and the younger generations lost interest. Because the church pastors and leaders only speak and teach in Spanish, these youth and children are raised without a solid Christian doctrine; being discouraged, they lose the desire to continue attending the Church. Others leave the church where they grew up and run to a church where there is a pastor who preaches in English. This is one reason why Latino churches are losing membership among children and youth.

Collaboration is necessary within the church to provide translators who interpret the worship services into English for the younger generations with the hope that they will remain in the Latino church and become tomorrow's leaders. The Latin American Christian person also has a responsibility to the broader community. Pastors and leaders should care for both the church and the community. Through collaboration between the church and the community, they can effectively reach children and young members.

Cultural Problems

Approximately 74 percent of Hispanic, 29 percent of the people of Lawrence live below the poverty line, calculated from the total population of (89,024), The Hispanic population suffer of poverty documentation, but also from daily living.[10] This is one reason why descendants of poor Hispanic families migrated to this city. It seems that Hispanics share a universal challenge tied to the role of religion in their lives. Religion runs through their veins, but when they do not get immediate response to their needs, they seek solutions in other

[10]http://www.google.com/search?q=Hispanic+poverty+Lawrence%2C+Mass.&rlz=1C1CHZN_enUS1048US1048&oq=Hispanic+poverty+Lawrence%2C+Mass.&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIJCAEQIRgKGKABMgkIAhAhGAoYoAEyCQgDECEYChigATIJCAQQIRgKGKAB0gEJMjM4NjBqMGo0qAIAsAIA&sourceid=chrome&ie=UTF-8

avenues. (e.g.) That is to say that, in Latin churches, the attendees are poor people and to carry out a ministry as extensive as the writer of this thesis-project presents is very expensive. As an example, we have the writer Harol J. Recinos, in his book titled *Hear The Cry!* Recinos mentions the poor among Latinos: (e.g.) "We North American Christians are beginning to hear the cry of the poor of the Third World.[11] "Latinos the fastest growing and poorest ethnic minority in this country"[12] The help of each church is needed; unity would make a difference; the cooperation of the churches is vital. Otherwise, miracles from God would permanently have to happen. We can also say that this is also a universal challenge. Among the poor, there is hope in God. (Proverbs 14:21; Luke 18:22-24)"[13] Therefore, among the poor one can live by faith, but cooperation by giving a hand to the needy is important. The model presented by cooperating with each other even if we are in material poverty, can be carried out as long as there is love between one another (John 13: 34-35)[14] Even if we are sensitive about the poor thing, we can work together. For the poor always have with you; but me ye have not always. (John 12:8).[15]

Hispanics are sensitive to simple things, perceiving slurs of any shape and form. They tend not to be fully cooperative because they do not want to be disappointed or too quick to say yes. They carry with them a tribal mentality of feelings of fear and mistrust that often hinders them from working with others. Most Hispanics who came to Lawrence hoped to

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[11] Harold J. Recinos, *Hear the Cry! A Latino Pastor Challenges the Church. (*Louisville, KY: WJKP. U.S.A), p.9.

[12] Recinos, *Hear*, p. 9.

[13] Proverbs 14:21; Luke 18:22-24. All Scripture passages are presented in King James Version, unless otherwise noted.

[14] John 13: 34-35.

[15] John 12:8.

return to their home country, reducing their willingness to trust anyone but themselves. They work to save money, waiting for the opportunity to go back to their homeland. Often, they will only work with another if they perceive some benefit for themselves. This makes it difficult to get people to volunteer.

A large problem that contributes to the poverty of the church is the lack of offerings and tithes. Churches have no alternative but to sell food in the church and to have special services to raise funds for the church. This lack of tithes and offerings is because many need more help themselves than the help they can give to others. Yet, as members learn to collaborate financially, it can help to alleviate this problem. A lack of connection between the ethnic groups often prevents unity within the Hispanic community. This lack of connection is the result of a lack of biblical teaching, a neglect of the community by the churches, a lack of collaborative work, and the attacks of the enemy of souls (Satan): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."[16]

As an example, from the attacks of Satan and his seduction between people, urging them to do evil, we find the Haitians, neighbors to the Hispanics of the Dominican Republic, on the island of Hispaniola. Charles-Poisset Romain in his book, *Le protestantisme, Dans La Société Haitienne* (Protestantism in Haitian Society), he identifies three types of people among them and three things they do. They are (1) Voodoo people (2) Roman Catholic people, and (3) Protestant people (l'homme Vodou, l'homme Catholique, I'homme protestant). [17] The

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[16] Ephesians 6:12.

variations of religious concepts tied to these three groups are barriers that keep people separated. In Lawrence, these differences can be viewed in the existence of individual religious conceptions. It is also interesting to observe that these distinctions establish how one group might feel toward the others. That is to say that most of the Hispanic residing in Lawrence, Massachusetts have come from the foreigner gather in a foreign land often differ in their beliefs and conception in life and are not comfortable trusting another group. Culturally, this attitude creates an obstacle to collaboration.

The book written by Dr. Romain, “Le sectarisme et la tendance schimatique” missionnaires sont poussés jusqu ’ a leur extrême limite. Les divisions se font toujours à une cadence déconcertante, Les formations protestantes commencent à s’oppose au vodou et au catholicismeavant de oppose entre ells,”[18] (Translation, "Sectarianism and missionary schematic tendencies are pushed to their extreme limit. The divisions are always at a disconcerting cadence, Protestant formations begin to oppose voodoo and Catholicism before opposing each other) These problems occur not only among Haitians and Dominican people, but all around the world, and in particular Lawrence, Massachusetts, a city enriched with cultures from different nationalities.

In addition, these kinds of problems occur not only in a cultural context, but also in the religious and social realms of life. Particularly, now that Hispanics are living in an atmosphere of multiple cultures, they need the customs, the social habits, languages, and traditions. Pastors

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[17] Charles-Poisset Romain, *Le Protestantisme Dans La Societe Haitienne* (Imprimirie Henri Deschamps, 1985), p. 319.

[18] Romain, *Le Protestantisme*, p. 319. Translation: Sectarianism and the schismatic tendency missionaries are pushed up to their limit. The divisions are always a bewildering pace, Protestant formations start from objecting to voodoo and Catholicism before precludes them.

and leaders must labor among their churches and the broader community with all these cultural forms. This is why a new model of collaborative ministry is so important in the Lawrence area.

In the beginning, it is not so easy to live in a place where you live with different cultures; it becomes difficult to turn it into your permanent abode. When some people are in a foreign country for a long time, eating the food, hearing the language, and seeing new customs, their own habits will change. They may pick up the accent of the people living there. They will incorporate themselves with the local people. They move and behave as the native people do. We understand that is not the same to live in a culture different from the original own, as what has happened to most Hispanics who came to the United States and dwell in Lawrence. For instance, Puerto Rican Hispanics who live in Lawrence were already a part of the United States.

The writer Harold J. Recinos wrote, "In 1989, the Spanish colony of Puerto Rico became the possession of the United States"[19] Still, although Puerto Rico is a part of the United States, Puerto Ricans share the same problems in their social, cultural, political, and religious practices. They still must incorporate themselves with the local people. They move and behave as the native people do, but it changes many things for the Hispanics immigrants to the United States of America who feel suited to the new system by also bringing their habits from the different nationality. They know that these will impact their desire to raise their children the way they want to according to the cultural traditions from back in their Hispanic countries. So many factors have influenced our ways of living. Trust and harmony are the main factors that can truly change our way of thinking and acting. As immigrants, Hispanics know they have a

[19] Recinos, *Hear*, p. 51.

language problem. No matter how educated they are and how well they can express themselves, there will be embarrassment and shyness about acting confidently without the fear of rejection. This fear of discrimination creates a barrier, and therefore people are at a disadvantage when participating in the new culture.

Collaborating Among Christian Parishioners and Leaders

Working with parishioners and Christian leaders is one of the most remarkable privileges among a group that seeks not to please themselves, but others. By accepting all Latino ethnicities and culture, through patience, understanding, and love, Latinos could work together. Working collaboratively lifts the mood to do our job.

Christian educators push to connect church leaders to reality. They see the problem in the church when Christian leadership discourages talented and gifted congregants. For this reason, many members and their families leave one church to become members in another church. This is happening in the Latino churches in Lawrence at the time of this writing. Sometimes, they leave for other reasons. Maybe friends attended another church and invited them to join that church. Maybe something went wrong between a member of the church with another member of the church, or with the church leadership.

Church leaders will need to change their behavior so that they can learn how to have fellowship with one another, to put away their differences and work on their frustrations. The "I can do it alone" or "I do not care" attitude needs to be abandoned so that they can begin to establish and re-establish new relationships. Hispanics understand that they are a mixture of

several cultures. They understand this because they have been living with that reality of living here and not going back home for a very long time.

Hispanic church leaders must face the reality that life in Lawrence, Massachusetts, is different than life in their native countries so they can intentionally and deliberatively react to the living conditions in Lawrence. Because Lawrence Hispanic people face a diversity of cultures within their own culture and others, pastors and leaders must respect the Latino Americans and preach the Gospel to them with insight and wisdom for all humankind needs to hear the Gospel. The Bible says, "Go ye into the entire world, and preach the gospel to every creature,"[20] and, "To preach the Gospel in the regions beyond you."[21] This practice allows a radical change within the Latino community and will help improve their cultural behavior. As a result, cooperative consistency becomes noticeable among people who like to observe others, before acting upon or receiving what is offered. What will we do as Hispanic immigrants to restore our dignity and honor? What one task must we think of? We must collaborate. If pastors and leaders maintain good behavior among Hispanics, when the Hispanics see pure practice from leaders, people will assist congregations without being invited frequently. Knowing that every single church remarkably comes to be recognized among all Hispanics in the city, "But the church is the church only when it is part of the life of all the people of God. The church is the whole people of God."[22] We must create a relationship of trust among ourselves and in the new culture in which we have come to live. "The church, according to Scripture, is not a religious

[20] Mark 16:15.

[21] 2 Corinthians 10:16.

[22] John H. Leith, *The Church: A Believing Fellowship* (Atlanta, GA: John Knox Press, 1981), pp. 58-59.

club, a voluntary association of like-minded Christians who cultivate friendship and engage in joint projects. It is rather the institution of Christ and of the Spirit, formed by his power and governed by his word."[23]

It is difficult for pastors and leaders to bring together the various Latino cultures. Although they may work together, it is still difficult for Hispanics to get along with people of other ethnicities and cultures. The Hispanic cultures are vastly different from the American culture, and the cultures of the French, German, Chinese, Greek, Cambodian, Irish, Italian, and others living in Lawrence. Only God, through a transformational Gospel, can bring together these cultures. With this in mind, this thesis-project will focus on a new model of "Ministering to the Latin-American Community Collaboratively: A Study of Transformation of the Church of the Living God," giving way first to the talents and gifts among Hispanic churches. Still, it will take time to bring together the various Hispanic cultures because it is a joining of different language nuances, variations in food flavors, and social practices. They differ from one another in essential values and education styles.

It is also important to consider that Hispanics often go elsewhere when they find no immediate solution in times of trouble. Nearly all say they belong to the Catholic religion. Yet, when they have no answers, it is not uncommon for them to turn to voodoo, witchcraft, sorcery, mediums, spiritualists, tarot cards, palm reading, or to Changó—the man of the cemetery—and many other occult practices. According to Robert Montilus,

> In Haiti, anyone who is not registered in a Protestant sect declared Catholic. Consequently, those who do not have religious beliefs or other practices that voodoo is considered Catholic, and even the Voodoo priest 'Bokor', which will say yes 'I am a good

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[23] Edmund P. Clowney, *The Church: Contours of Christian Theology.* (Downers Grove, IL: IVP, 1995), p. 58.

> Catholic. It may be that the Haition acceptance of voodoo in Catholicism only confirm the discussion around the controversy of what is a Roman Catholic in the Haition context. In Haiti, there is less fear of God and spiritual things, resulting in more freedom to do whatever one wants to do, without the fear of God. This is one reason why voodoo is a religion under the wing of Catholicism. Other religious sects are also under the umbrella of the Roman Catholic religion.[24]

This is a point of conflict with other ethnicities and with church doctrines, knowing that this type of practice is also dividing the Latinos in Lawrence, Massachusetts, and in other places around the entire world. Hence, pastors and leaders must work together without fear and doubt in order to tear down everything that hinders God's blessing on Hispanics and the broader Lawrence community. If church leaders do not take this into consideration, even the young people in the churches may become demonically oppressed, persons who suffered from demonic possession. H.A. Maxwell Whyte writes, "Many people attending our churches today are themselves in need of deliverance. Many are bound and oppressed, and some of their peculiar mannerisms may be due to demonic influence."[25] Working collaboratively, pastors and church leaders have the tools to challenge the power of Satan and to prevent demonic possession, even knowing that "Satan wants to lead us to spiritual destruction (guided by the carnal mind, the flesh)."[26] After all, Satan works in a group and always remains united with his demons in order to destroy humanity and the work of Christ. Church leaders must take seriously the Bible's teaching that, "If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan revolt

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[24] Robert Montilus, "*Catholicisme et Vaudou*" (Sandcos 82, 1966) pp. 3-8.

[25] H.A. Maxwell Whyte, *Demons Deliverance.* (By Mrs. Olive Whyte, U.S.A: 1989), p. 18.

[26] Hector Torres*, Derribemos fortalezas* (Nashville, TN: Editorial Caribe, 1996), p. 68.

against himself, and be divided, he cannot stand, but hath an end."[27] The pastors and churches of Lawrence need to collaborate in unity, proclaiming the same Gospel message to make a difference. The church cannot face Satan and his demons, unless it unites and preaches Christ with the same Gospel, one Christ, one faith, one God and Lord of all and behaving among our neighbors as brothers and sisters to overcome Satan and his demons. As the church engages in a collaborative ministry, then the words of Jesus will be fulfilled: "The glory which thou gavest me I have Given them; that they may be one, even as we are one.**"[28]** This is what collaboration among Christian parishioners and leaders is all about; love brings unity, and unity yields a good crop of saved souls.

Church Conflict

The churches in Lawrence, Massachusetts, have faced great conflicts among themselves, pastors with other pastors, and Christian members with other Christian members. This has made it difficult to work with unchurched Hispanics who have a negative disposition to the church when they see the bad testimony of these churches. In addition, members moving from church to church contribute to inter-church conflict. Churches mistrust one another and withdraw from any cooperative work together. In a healthy collaborative ministry model, this complex separation can decrease as pastors cooperate with one another in vision to continue a unified work.

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[27] Mark 3:24-26.

[28] John 17:22.

Another conflict that exists between the church and Latinos in Lawrence is that the younger generations do not associate with anything that the Hispanic community is doing in other languages, much less the Latin churches. An observable imbalance exists between Latinos born in Lawrence and Latinos who have come from their home countries. Most Latino pastors are not fluent in English, and they do not preach in English but in their birth language. Latinos attending these churches, who know little English, have no problem attending. Rather, they enjoy listening to the pastor preach in their home language. On the other hand, many of Latinos who were born in the United States do not quite understand the native language of their parents or grandparents, and when they go to a church where the pastor preaches in Spanish, they do not understand the message. Parents, much less pastors and leaders, can do much when young people make the decision to leave the church. When Hispanic young people are unable to do what they want, they can become extremely emotional, and anything can happen in the moment. It takes a special anointing power, patience, understanding, love, and loyalty to minister to them during this time. It becomes difficult to convince them of a better course of action when they decide to leave the church, and parents and pastors cannot prevent them.

Sometimes, these young Hispanics have such strong feelings about the ministry of the church—such as hate selfishness, egocentrism, and mistrust—that they grow up with such hatred in their hearts, they even deny their own church. We are creating successive generations among immigrants who will continue to mistrust one another and struggle with this conflict if is not resolved immediately.

A collaborative ministry model can serve as a guide to diffuse mistrust, to put a stop to the dangerous conflicts that make them feel dull, confused, and even forcing them to act

against their own lives. At times, they can become so angry that they express such sentiments as, “I am willing to kill for the sake of the devil. I'm just waiting.”[29] “Teen Satanism becomes the ultimate expression of rebellion. Participants revel in destruction, sensual gratification and nefarious rites designed to thrill the sensitivity of adults.”[30] Pastors and leaders need to protect one another to eliminate the mistrust that can create doubt in which faith cannot work miracles. When mistrust exists, doubt increases, and our youth are trapped by the forces of darkness. If churches take a collaborative approach to ministry with the single purpose of reaching the youth, conflicts cease, and the enemy is vanquished by the church.

Now, with this collaborative model in mind, this fear and mistrust that is plaguing their hearts can be removed, and room can be made for something more productive. Through a collaboration, through interviews, workshops, conferences, and good theological teaching can create an atmosphere of hope that Hispanic believers will be able to conduct themselves with stability and peace in that collaborative atmosphere. The next chapter will help pastors and lay leaders in the church to understand, clarify, and embrace the importance of this collaborative model of ministry.

[29] Bob Larson, *Satanismo: La seducción de nuestros jóvenes*. (FL: Editorial Vida, 1992), p. 127.

[30] Larson, *Satanismo*, p. 117.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FRAMEWORK

Introduction

This thesis-project not only pursues that we work together as a united family, but also that our community grows in moral, and, in the same way, for our church organizations to have an effective development for the glory of God. This chapter presents a biblical and theological framework for collaborative ministry. There are a few key passages that could be studied, explained, and applied to this and some key sub-themes of collaborative ministry that could be explored biblically and theologically.

The teachings that have drawn attention have their beginnings from the call of the apostles by Our Lord Jesus Christ, who collectively and cooperatively seeks development in unity, freeing the human being from the bondage of sin and death. He called unto him his disciples:

> and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor.[1]

Jesus Christ, being the leader by excellence of the Gospel, was motivated, to form an evangelistic team, whom he called apostles[2] through which, working in unity, He was able to achieve His goal. Liberating, healing, saving life, and more. This is an analytical matter with

[1] Luke 6:13-16.

[2] Luke 9:1.

several variations and contexts. It is used to make theological distinctions and organize ideas. With strong insight, it captures something real in a way that is easy to remember and apply. This biblical textual application of Jesus and His disciples, in an assignable way in which it is effective for Christian development among the Hispanic in Lawrence, Massachusetts. The biblical declarations in their actions, working together, without any doubt, we can achieve our objective of unity, following the examples of our Divine Master.

Framework

The following texts are used for the theological enrichment of the five chapters of this thesis:

Matthew 10: 1-6

> "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."

Historically, many organizations have changed their ways and beliefs to serve God, and voluntarily turn back from their original course and become something quite different in the present generations. For example: the Catholic Church, Baptist, Methodist, Pentecostal, and other churches. The old is forgotten, even scorned; and the new is fully embraced and promoted. Jesus Christ never abolished or modified His strategy for world evangelization or implied that the task could be accomplished through programs or Christian services and

evangelism alone. Any possibility of success would ride on the commitment of those who believe in and practice “spiritual multiplication,” the exponential growth of the Body of Christ that occurs when mature believers lead others to Christ and then disciple them until they themselves grow to maturity in Christ and are trained to effectively live out their faith before the watching world. Forming a solid biblical and theological foundation for discipleship will help us answer the question that every generation of believers must ask: Will my ministry be built upon pragmatic and methodological concerns or upon careful exegetical activity related to the ministry of Jesus Christ? Establishing a sound biblical and theological framework for discipleship will ensure that what we do and say in the name of Christ will have lasting value and preserve His strategy for lasting fruitfulness.

In the last 47 years of ministry, a virtual flood of discipleship studies has swept over the church, yet people may be more confused now than ever. The reason? No consensus reigns in understanding what Jesus was doing and in what we should be doing in making disciples. What is a disciple of Jesus? What should we be like as disciples? Who are the subjects of discipleship?

A Biblical Foundation for Discipleship

> A disciple is a learner, student, or pupil; is a humble person whatever the case may be. Taken from the root word *(mathetes*), it denotes the man who directs his mind to something. A disciple is engaged in learning a demandable process. Education consists in the appropriation or adoption of specific knowledge or conduct. There is no learner or student without a teacher. The idea of teaching and learning is preeminent in the word learning. There is no effective teacher chosen by God without total submission to God. In the teachings of the good teacher "Jesus Christ" He teaches that outside of Him, nothing can be done. (e.g- John 15:5); I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”[3]

[3] John 15:5.

There are four essential elements that can be discovered in the definition of the word disciple: pedagogue, pupil, purpose, and plan. All four "P's" must be present in a discipling relationship. These four essential elements happen when you are discipling a person.

1. The Word of God: Search the Scriptures; "for in them ye think ye have eternal life: and they are they which testify of me. John 5:39."[4] The word of God in obedience to the command of Jesus Christ must be preached. A learning process must be applied to know correctly about God and how we are to obey him apart from Scripture.
2. The people of God: "My sheep hear my voice, and I know them, and they follow me."[5] Believers must remain faithful and must engage in meaningful relationships with those we are discipling so that we can relate to them, love them, teach them Scripture, and help them to obey it in practical ways. This type of relationship allows a genuine life in daily life.
3. The Spirit of God: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."[6] Followers of Jesus Christ live under the covering of the Holy Spirit.
4. The Mission of Jesus: "For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."[7] "The Spirit of the Lord God is upon

[4] John 5:39.

[5] John 10:3; John 10:27.

[6] Acts 1:8; John 1:8, New International Version.

me**;** because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound Isaiah 61:1"[8]

The mission of believers is accompanied by anointing.

1. He learns from Jesus. (Matthew 11:29)
2. His whole life is shaped by Jesus. (Matthew 10:25)
3. His outer and inner life is controlled by Jesus. (Ephesians 1:11; 2 Corinthians 5:14-15)
4. He has been called by Jesus. (Luke 6:13-17)
5. His relationship with Jesus is personal. (Luke 9:23)
6. He accepts Jesus' unconditional authority. (John 10:27)
7. His listens to Jesus. (Mark 9:7)
8. He suffers with Jesus. (Matthew 5:10; John 15:18)
9. He serves Jesus. (Luke 14:25-33)
10. He seeks to lead others to Jesus. (1 Corinthians 9:19; Mark 9:35)

Jesus as Teacher (Rabbi)

- Pedagogue: noun. The meaning of PEDAGOGUE is teacher, schoolmaster; especially a dull, formal, or pedantic teacher. Pedagogical, Pedagogy, and Pedagogue.[9] A disciple

[7] Luke 9:56.

[8] Isaiah 61:1.

[9] The Merriam Webster Dictionary. (Philippines: Merriam, Webster. Incorporated., 1994), p. 539.

maker; a wise and knowledgeable teacher who makes a personal investment in the lives of others.

- Pupil: A learner; a disciple; a faithful person who willingly and eagerly seeks to grow to maturity under the leadership of a mentor.
- Purpose: The reason given for establishing a discipling relationship.
- Plan: The strategy employed by which the pupil grows to maturity.

A true teacher identifies him or herself with the people. Jesus manifested His integrity in all His teachings because He was a true teacher; He had no reason to hide. He identified himself clearly to all. Jesus' brothers said to Him, "Leave Galilee and go to Judea, so that your disciples there may see the works you do. No one who wants to become a public figure, acts in secret. Since you are doing these things, show yourself to the world."[10]

Jesus also was a theological teacher. He taught the apostles, and he taught the crowds. "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth and taught them."[11] The people frequently call Him "teacher" or "rabbi,"[12] suggestive of the popular reputation He gained for teaching. Indeed, more than once, He identified himself as a teacher, confirming the assessment of others: "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am."[13] It was also the role that Josephus and the Talmud associate particularly with Him. Moreover, Jesus' teaching provoked

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[10] John 7:3-4, NIV.

[11] Matthew 5:1-2.

[12] John 3:2.

[13] John 13:13.

reactions, hostile on the part of the authorities but usually much more positive from the crowd. People came in huge numbers to hear Him. They were amazed at His teaching[14] and delighted with it. He was the teacher par excellence.

What then were the characteristics of His teaching, especially of the twelve? For it is in teaching His disciples, a small group He individually selected for training and to whom He devoted immense time and energy, that we may discern the earliest model of what we might term Christian theological education. It was for those few men a richly varied experience and one which would have an immense impact not only on them but also, as they continued Jesus' own mission, on the whole of human history. For this reason, the manner of Jesus' teaching—His pedagogy—merits attention from anybody engaged in whatever way in the formation of Christian believers, rather more attention indeed than it has tended to receive. Just why leaders of the church over the centuries have made so little attempt to understand and appreciate the teaching techniques and environments used by Jesus will likely remain one of the great mysteries. Moreover, serious consideration of Jesus' approach is especially important in the case of theological and biblical educators whose purpose is to train the future leadership of God's people, as Jesus did.

The university model of education which emerged early in the last millennium has spread across the globe, and forms of theological education are everywhere increasingly patterned after it. There are advantages no doubt in such an approach but by no means unequivocally so. While it would perhaps be naïve to suggest that Jesus' model of training

[14] Matthew 7:28; 13:54; 22:22, 33.

should directly transfer to our own hugely different contexts, we nevertheless may gain much from discerning the principles which underlay it and reassessing current values, pedagogies, and structures of theological education in the light of what Jesus did with such indisputably successful effect.[6] To that end, this article explores aspects of Jesus' work as theological educator and then suggests some implications for our practice today.

Over the course of three and a half years, Jesus trained the Twelve disciples, shaped their lives, and empowered them to fulfill the Great Commission. The essence of Jesus training was that He just let the Twelve follow Him. Jesus drew His men close to Himself. He was His own school and curriculum. The most important part of the apostles' training consisted in the fact that for years they had been with Jesus. We should not be surprised that, since they were with Jesus so long, they would prove to be exceptionally good and noble men when they came before the world as leaders of a great movement and were called on to carry out their responsibilities.

What is Discipleship?

Christian discipleship is a concentrated process that occurs when a more mature believer prayerfully enters a committed relationship with a group of faithful and teachable believers for the purpose of building godly character, imparting true knowledge, and developing ministry skills under the direction and power of the Holy Spirit so that they will follow Christ without reservation and do what He tells them to do.

Discipleship is the ongoing process of growth as a disciple. Wilkins, says: "Thus, when we speak of Christian discipleship and discipline, we are speaking of what it means to grow as a

Christian in every area of life."[15] It is a concentrated process. The foundation of discipleship must be prayer as it is a committed relationship. In Christ-centered discipleship, one can expect to grow in character, knowledge, and ministry skills. Real life changes only take place under the direction and power of the Holy Spirit. Through the Holy Spirit we can reach lost souls. (John 16:8) The Bible says: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. This type of anointing is achieved through submission to the teachings of your teacher. Submission to the teachings of Jesus Christ: This makes a disciple filled with the power of the Holy Spirit. That student is qualified for the liberation of human's souls. (Acts 1:8) And he becomes a disciple maker. Now, discipleship is a means to reach the nations of the world with the Gospel of our Lord Jesus Christ, freeing them from the yoke of darkness, and bringing them to the light. Making a disciple in obedience to his teacher will never lose his reward, from Master. (Revelations 22:12) A disciple maker is a Christian who enters into relationships with people to help them trust and follow Jesus.

The following table, "Disciple Making", provides a solid biblical framework for seeing the whole process of making disciples from first efforts at evangelism to spiritual multiplication. (e.g.) Matthew 28:20 and teaching them to obey everything I have commanded you. "And surely I am with you always, to the very end of the age."[16]

The diagram made by the thesis-project's writer; the reason is to understand more clearly the potential of the ministry of our Lord Jesus Christ. His great teaching to the apostles and followers. Discipling and teaching them, (to train them for His ministry.) The diagram

[15] Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship.* (Zondervan, 1992), p.41.

[16] Matthew 28:20, NIV.

carries the insightful training of how Jesus Christ was able to put into practice the ways He taught to the believers. (e.g.) Making disciples. Disciples making disciples and students making students. In this way, we shall work in the city of Lawrence Massachusetts for the good of the Hispanics "Latino-Americans" to achieve greater growth of parishioners in the churches. But we must keep working together, in obedience to the teachings of our Lord Jesus Christ, based on our thesis topic. "Ministering to the Latin American Community, A study of Transformation of the Model.ch of the Living God, In Lawrence, Massachusetts, Using a Collaborative Ministry Model."

Matthew 10:1-6[17]
Table 1

Focusing on the ministry of our divine teacher "Jesus Christ" we see the points of:
Jesus Christ Making Disciples, Disciples Making Disciples, (Pupils training pupils)
Disciple-Making (Mathetes=Μαθητές) (- μαθητών), Training – pupils

No.	Greek Word	Definition	Key Idea	Explanation
1	"Μαθητές"(matetes)[18] "Μαθητεύσατε"	"to make a disciple of, to teach, instruct" (transitive)"[19]	Evangelism	An obedient Christian share the Gospel with a nonbeliever, inviting him to place his faith in Christ alone for his salvation. The term makes disciples places stress on the fact that the mind, as well as

[17] Biblical text: Matthew 10:1-6.

[18] Wilkins, *Following,* p.39.

[19] Note: "to make a disciple of, to teach, instruct" (transitive) «να κάνω μαθητή, να διδάσκω, να διδάσκω» (μεταβατικό) («na káno mathití, na didásko, na didásko» (metavatikó)

				the heart and the will, must be won for God. A disciple is a committed Christian, a believer who has made a commitment to follow Jesus and obey his radical demands of discipleship. A disciple is one who follows Jesus Christ."[20]
2	<<Μανθάνω>> manthάno> <<Μαθητιάω>> mathitiáo <<επιθυμείτε>> epithymeíte <<να γίνετε ένας>> na gínete énas <<μαθητής>> mathitís	(Learn) <(I'm learning) "to wish to become a disciple" <desired <to become one to become a disciple	Spiritual interest	A desiderative (desire) (επιθυμία) verb formed from the verb manthάno (to direct one's mind to something, to learn); this word means to wish to become a disciple. It expresses a desire to do the action implied in the original verb. Hence, it expresses a person's desire to become a Christian, a disciple of Jesus Christ).
3	matheteuo (μαθητεύω) Agápi (αγάπη) Να είσαι απόστολος	disciple or pupil" of someone (intransitive) Be an apostle *(noun)*	Conversion "submission"	When a person not only desires to become a Christian but, through repentance and faith, actually receives the free gift of eternal life, he becomes a disciple of Jesus Christ, and is identified by love among the human races. The fruits of love are what determine the approval of the disciple or apostle.
4	mathetes (μαθητές) mathetria	"a (male) disciple" "a (female) disciple"	New believer	Having become a disciple (verb), the new believer is now considered to be a disciple (noun), having

[20] *Wilkins, Following*, p. 27.

	(μαθήτρια)			been reconciled to God through Christ. Now he/she is the pupil (learner) and Christ his/her Master Teacher.
5	mathetikos (μαθητικός) Mathematiks (μαθηματικος)>	“disposed to <learn, <mathematical”	Spiritual hunger	Grateful for Christ’s atoning work on the cross for his sins, the believer experiences a desire for spiritual growth. He is now inclined to learn all that he can about God, God’s Word, and God’s world.
6	mathetos (μαθητος) matheteos (matheteos)	<“learned, that may be learned” “to be learned”	Growth objectives	Before His ascension, Jesus instructed his disciples to teach new disciples “to observe all that I commanded you” (Matt. 28:20 KJV). Those discipling others should devise a plan that clearly outlines a path for bringing these new believers to maturity in Christ.
7	mathesis > (μάθεσης) >	<“learning, the getting of <knowledge”	Training	Once the plan is in place and the objectives clear, the disciple maker begins the process of training the believer. The disciple’s responsibility is to acquire knowledge, skills, and a godly character.
8	Matheteia > (Μαθητεία)>	<“lesson, <instruction” >	Specific <lessons	Jesus trained the Twelve systematically, adding to their knowledge, skills, and character over a period of 3 ½ years. As it takes time to develop a solid, strong oak tree, so lesson by lesson, the

				disciple of Jesus Christ is brought to maturity
9	mathima (μαθημα)> mathos (μάθος)> (κατανόηση)	“something that is < learned, a lesson, <knowledge” “knowledge, understanding	Results	From the mentoring relationship, the disciple gains knowledge and understanding, the fruit of his efforts to learn from his mentor. The things he has learned from his disciplemaker, both intellectually and experientially, can now be passed on to those he wins to Christ.
10	ypotaktikí (υποτακτική)> Μείνετε στην >υποβολή	Having learned in submission to God	Be submissive to God	Being an example to his neighbor, being obedient to God, in love, in word, behavior and daily practice.

This chart has the purpose of completing our teaching survey in the way the Divine Teacher was able to teach His first followers. They were students who lived in obedience to their “Master.” For example, the apostles were able to be effective in their tasks, they were working in unity, obeying their teacher in everything. He said: "Go and make disciples of all nations."[21] We are being part of this commission, in apostolic obedience must remain just like those first students of "Jesus Christ" by following the same rule taught.[22] So that we may also be rewarded as the first apostles will be.[23] eg. Becoming students and teachers as the Lord Jesus Christ was.[24]

[21] Romans 1:8.

[22] Mark 16:15; Matthew 28:19-20.

[23] Revelation 22:12.

[24] Matthew 10:25; Luke, 6:40.

However, focusing on some statements regarding Matthew, Michael J. Wilkins says: The story of discipleship in general, and in Matthew's gospel in particular, has such an ancient and a modern history that it demands specialization today.[25] Applying a narrower methodology to the discipleship passages in Matthew, the present study intends to explicate Matthew's concept of discipleship from his use of the most common term for disciple, μαθητής"[26] The NT word for disciple is *mathetes (μαθητές)*. Comes from the verb "to learn" *(μανθάνω {manthano})* (The Greek word *μαθητής)* (*mathetes*, disciple, student) Jesus speaks of a 'disciple' generally (Mattew 10:24-25), and there do seem to be disciples of Jesus besides the Twelve (cf. 8:21) or, Luke the seventy (Luke 10:1) But it would be interesting to see if Matthew uses the word *mathetes* to describe followers of Jesus other than the Twelve after it is clear in Matthew's narrative that Jesus has specially commissioned the Twelve as his disciples (which apparently in Matthew happens in 10:2-4, where Matthew names the disciples). On a quick perusal, I did not find any instances. He also used an extra seventy others. (Luke 10:1). Any people, both saved and unsaved, were learning of Jesus. So, He exhorted those who would follow Him to count the cost. (Luke 9;23; 14:25-35). That the terms" disciple" and "Christian" are not synonymous is clear from John's gospel. "From this time many of his disciples turned back and no longer followed him" (John 6:66). Then there was Judas, an unsaved disciple."[27] In a general sense.

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[25] Wilkins, *Following,* p. 2.

[26] Wilkins, *Following,* p.3.

[27] Wilkins, *Following,* p. 26.

A disciple is a committed follower of a Great Master. In the specific sense a disciple of Jesus is one who has come for Jesus for eternal life, that claimed Jesus as Savior and God, and has embarked upon the life of following him."[28] It's the common term generally used –the singular form never occurs in Mark but does in John where it always refers to a particular person. (e.g., John 9:28; 18:15,16; 19:26-28;20:2-4,8;21:7,20,23,24). The singular occurs in Mattew and Luke only on Jesus lips, where it is used in teachings about the nature of discipleship (Mattew 10:24-25-42; Luke 6:40;14:26-27,33). The singular occurs only four times in Acts, where it always refers to a particular person (9:10, 26; 16:1; 21:16). The singular form designates an individual who professes to believe in and follow Jesus. That the plural form is normally used expresses an important point; individual disciples are always seen in conjunction with the community of disciples, whether as Jesus intimate companions or as the church.[29] The New Testament, the verbal form is *(μαθητεύω > mathitévo*)"[30] (Matthew 13:52; 27:57; 28:19; Act:14:21)"[31] In Acts, where it always refers to a particular person; it designates an individual who professes to believe in and follow Jesus. That the plural form is normally used is important – individual disciples are always seen as part of the community of disciples. In English perhaps the nearest equivalents are supporter and follower. When we speak of Christian discipleship and discipling, we are speaking of what it means to grow as a Christian in every area of life. Since disciple is a common referent for Christian, discipleship implies the process of

[28] Wilkins, *Following,* p 41.

[29] Wilkins, *Following,* p. 40

[30] Wilkins, *Following,* p. 41.

[31] Matthew 13:52; 27:57; 28:19; Act: 14:21.

becoming like Christ. We can even imply that discipleship is optional—that is, it is something to be entered into only when one is ready to be truly committed to Christ.[32] See Luke 6:40.[33]

What Do We See in the Gospels About the Way Jesus Trained the Twelve?

Jesus devoted Himself primarily to the few rather than to the masses. He called them to be "with Him." He gave Himself to them. He expected them to be obedient to Him and called upon them to count the cost of following Him. He showed them how to live and give themselves away. He transformed their character, knowledge, and ministry skills and impressed upon them the need to reach a lost world. He taught them that the primary purpose of the Holy Spirit was to mediate His presence after He was no longer with them physically. Jesus delegated ministry to them. He had them assist Him in training the Seventy and He supervised them and held them accountable. He taught them how to reproduce. Having Jesus Christ as a Teacher, in the way He taught His disciples how to reproduce, we learn that if we obey His teachings (John 15:7), we can achieve our goal, by working together.

Michael J. Wilkins seeks to clarify terminology. In common parlance, discipleship and discipling today relate to the ongoing life of the disciple. Discipleship is the ongoing process of growth as a disciple. Discipling implies the responsibility of disciples helping one another grow as disciples…. Thus, when we speak of Christian discipleship and discipling, we are speaking of what it means to grow as a Christian in every area of life. Since disciple is a common referent for

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[32] Wilkins, *Following,* p. 41.

[33] See Luke 6.40, King James Version: The disciple is not above his master: but every one that is perfect shall be as his master.

Christian, discipleship and discipling imply the process of becoming like Jesus Christ. Discipleship and discipling mean living a full human life in this world in union with Jesus Christ and growing in conformity to his image" being a "Follower of a great master"[34] (Matthew 10:25); (Luke 6:40, KJV). Following the "Master" We can add that it is equally a Discipleship in the Steps of Jesus.

Following the Master: Discipleship in the Steps of Jesus. Same issues as above. Interesting that the last appearance of *mathetes* is Mark16:7 (i.e., it does not appear in the longer ending of Mark. This is just an observation of the writer. Of course, it doesn't appear in Mark's first chapter, either.

Luke 19:37 (KJV) Weird that Luke, the longest Gospel, has fewer instances of *mathetes* than Mark, which Luke almost certainly knew (assuming Marcan priority, with the vast majority of scholars). Does this mean that Luke edited out the word *mathetes* from his gospel? Does he have a word that he prefers to *mathetes* for naming the followers of Jesus? By the third century A.D. *μαθητής* is used for a follower of a master."[35] I'll try to think about those issues. After typing the above, I looked through some of the verses in Luke, with some interesting initial results. Luke does use *mathetes* in reference to disciples of Jesus other than the Twelve (Luke 19:37): at the Triumphal Entry, "the whole crowd of the disciples" were rejoicing. (Matthew 21:8-9) has only "crowd", and (Mark 11:8) has "many" *(πολλοί*). Also, at (Luke, 6:17), immediately after naming the Twelve, Luke tells us that a "large crowd of his

[34] Wilkins, *Following,* p. 41.

[35] Wilkins, *Following,* p.41.

disciples" were gathered to hear him.

Luke is also the gospel that uses the word *ἀπόστολος* (*apostolos*) most frequently, though still not very often. Matthew uses it once (Luke,10:2), Mark once (Mark, 6:30) but see the variant at (Mark, 3:14), John once (John 13:16), but not in reference to the Twelve--just a general reference to 'one sent'), and Luke uses it six times (Luke, 6:13; 9:10; 11:49; 17:5; 22:14; 24:10).

What We Do Together Matters

It's the little things we do together and for each other that make community matter. This would teach how you and your community are better together. According to the teachings of Jesus Christ, positive actions in love manifested the achievement of being His disciples.[36] Thus, love is practiced. *'Agápi' "Αγάπη*"; these means allow the broadening of the Gospel ministry.

We must be in complete assurance that the Lord Jesus Christ was administered within the love of the Father[37] and that He equally gave the ordinance to His disciples in living in love between one and the other, in a productive, collaborative, and merciful way. They were admonished by the Divine Master to have a magnificent behavior with their neighbors. So, when we do things in love, when we work together it matters. A few quotes help stress this affirmation:

[36] John 13:34-35.

[37] John 3:16.

1. "We will achieve what we do together."
2. "We will not have secrets."
3. "We will develop our skills and take them seriously."[38]

A Biblical and Theological Basis for Collaborative Ministry and Leadership by Andrew Dadswell notes that collaborative ministry is much discussed in the Church of England. It is usually seen as self-evidently right, or as a pragmatic response to diminishing resources. In this article, he considers the nature of ministry and leadership, collective and individual, as discussed in Old and New Testament scholarship and in current theology influencing the development of ministry leadership teams. In a very short space of time, the language of collaborative ministry and leadership has gained a very wide hold over the church of England. In some contexts, this may mean very little.

Both clergy and laity are still content for the vicar to control what goes on; incumbents simply know that they are expected to use the terminology of collaborative ministry at interview or work reviews. Amongst many other clergy and congregations, the change is real. Sometimes it has come through existing structures and offices, with PCCs, churchwardens and readers developing more of a genuine say in the direction of church life and ministry. In other congregations, the desire to work more collaboratively has seen the introduction of ministry or leadership teams (MLTs), Ordained Local Ministry (OLMs) and other new forms of authorized local ministry. However, this move towards a more collaborative style of ministry has been accompanied by very few serious attempts to reflect biblically or theologically on what is

[38] John C. Maxwell, *Liderazgo al máximo, Maximice su potencial y capacite su equipo.* (Nashville, TN: Grupo Nelson, 2008), p. 722.

happening. In most cases the rightness is simply presumed to be self-evident or justified by a very casual allusion to biblical teaching on the church as a body and the importance of every member ministry.

It is often dogmatically asserted, for example, that genuine collaboration is very different from mere delegation, implying a very specific ideology of what true collaboration entails. However, I have yet to find a thoroughgoing unpacking, let alone a serious justification, of this ideology. Secular use of collaborative terminology—the term "collaborative ministry"—appears to belong almost entirely to the religious sphere. In the secular world, however, "collaborative leadership" is very much in vogue, although rather confusingly it appears to have developed two distinct meanings.

The Community in Unity with God

There is no love without unity, nor is there unity without love. This was the way the Divine Teacher let His disciples see. He was showing His love, then working together; He was able to achieve the end of His ministry in a triumphant way. In this way, we can say that Jesus Christ could work with His disciples in the community of Jerusalem, to bring them to a firm union with God the Eternal Father. The collaborative strategy of Jesus Christ making disciples to work together among the community made the difference.

Jesus Christ showed how important the community is for Him, by choosing disciples, preparing them, and sending them around the world, and thus working with the community. For Him, the Community means a lot, He put His life as the expiatory sacrifice, forgiving us our

sins, and reconciling us with the eternal Father. His love allows every community today to enjoy the privilege of gathering as a church, in a sanctuary located in the communities.

The question then is: What can we do to follow the example of the Divine Teacher in the teaching of discipleship today, in this city of Lawrence, among Latinos? For us today to be able to practice this learning workshop effectively, we must first encourage one another, working together in love, with the same Spirit, in the same faith, one Lord over everything, with the same purpose and the same feeling.

Due to theological discrepancy, the new generations, the doctrinal problem, the multiplication of different churches, the free will of the people, the new rules of government, and the lack of money have made it more difficult to faithfully fulfill the form of the ministry of the discipleship of Jesus Christ. Therefore, we must, in the city of Lawrence, Massachusetts, use ethics and strategies to minister to the Latin American community, with the support first of the Church of the Living God, and seek the union of the neighborhood in general. Lawrence is a small city in the state of Massachusetts that has been filled with people of Hispanic originality more than any other race. This has caused the need for new churches to be plentiful. But these organizations must come together to perform a good role and a magnificent discipleship within the teachings of our Lord Jesus Christ. In this way, they would be able to obtain an extraordinary performance when asked to render accounts of their stewardships to their administrator. In conclusion, in the way we have learned in our graph, in the learning pattern, framework,"[39] and teachings of the discipleship of Jesus Christ in unity with the apostles and other believers; in terms of *(Mathetes=Μαθητές) (- μαθητών),* Training – pupils.

[39] For framework, Figure 2.

We must disciple the souls of this city of Lawrence. By putting into practice our framework, which is in detail, "Jesus Christ Making Disciples, Disciples Making disciples. In obedience to this rule, we must put this rule into practice, we will achieve a harvest of souls for the glory of the Lord and savior Jesus Christ. Therefore, in unity to the ministers and parishioners of this city, I urge you to work together as one body that we are in Christ Jesus. This is to collaborate in agreement as a single family, sharing participation within the same ministry since Christ Jesus is the Lord of the churches.[40] You then are the body of Christ, and members in particular. Ephesians 5:23 ... "as Christ is head of the church, which is his body, and he is its Savior."[41] Everyone must remember the teaching of our Lord Jesus Christ by his saying: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ."[42] So that, by obedient to his word we must do what he commanded. And Jesus came and Spake unto them, saying; All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."[43]

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[40] 1 Corinthians 12:27.

[41] Ephesians 5:23.

[42] Matthew 23:8-10.

[43] Matthew 28: 18, 19, 20.

CHAPTER THREE

LITERATURE REVIEW

Introduction

> Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.[1]

In studying the subject of collaborative ministry there are some very important readings that should be considered such as:

1. *A Biblical and Theological Basis for Collaborative Ministry and Leadership* by Andrew Dadswell"[2]
2. *Liberating News* by Orlando Costas"[3]
3. *The Master Plan of Evangelism* by Robert Coleman"[4]
4. *The Biblical Principles of Discipleship* by Allan Coppedge"[5]
5. *Mañana: Christian Theology from a Hispanic Perspective* by Justo González"[6]

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[1] Philippians 2:2-5.

[2] Andrew Dadswell, *A Biblical and Theological Basis for Collaborative Ministry and Leadership.*

[3] Orlando E. Costas, *Liberating News*. (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1989).

[4] Robert Coleman, *The Master Plan of Evangelism.* (Grand Rapids, MI, 2006).

[5] . Allan Coppedge, *The Biblical Principles of Discipleship. (*Zondervan, 1989).

[6] Justo L. González, *Mañana: Christian Theology from a Hispanic Perspective*. (1990).

6. *Liderazgo al máximo* by Maxwell, John C. Maxwell"[7]

7. *Profetas de Esperanza*, Volumen 2"[8]

8. *Basic Christian, Leadership: Biblical Models of Church, Gospel and Ministry* by John Stott"[9]

9. Seek the Peace of the City by Eldin Villafañe"[10]

10. *Following the Master* by Michael Wilkins"[11]

11. *With Christ in the School of Disciple Building* by Carl W. Wilson"[12]

As we delved with great interest in the model of collaborative ministry and having worked in the pastorate independently for more than 30 years, we have discovered that doing ministry by oneself, with one set of motives, will not work very well in the ever-changing culture and movement of people in the city and its broader communities. The reason being, our people, cities, and nation are not what they used to be, even a decade ago. Today, the needs of churches and the communities they serve are different from those of the past.

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[7] John C. Maxwell, *Liderazgo al máximo*: *Maximice su potencial y capacite su equipo.* (Nashville, TN: Grupo Nelson, 2008).

[8] Sociedad Biblica Catolica Internacional, (Profetas de Esperanza, Volumen 2); Evangelización de la Juventud Hispana) (Buenos Aires, Argentina: Editorial Guadalupe, 1989).

[9] John Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel and Ministry*. InterVarsity Press, 2002).

[10] Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry* (Grand Rapids, MI: Eerdmans).

[11] Michael J. Wilkins, Following the Master: A Biblical Theology of Discipleship in the steps of Jesus. (Grand Rapids, MI: Zondervan Publishing House, 1992)

[12] Carl W. Wilson, *With Christ in the School of Disciple Building*. (Grand Rapids, MI: Zondervan Publishing House, 1976).

Developments have resulted in changing expectations of both clergy and laity, and there is an increased demand for those who can effectively work collaboratively with others. Because of the lack of involvement and communication between leaders and church members, issues have skyrocketed in the church among the people of God. For example, lay people frequently complain that some clergy do not seem to want to use their gifts and talents in and outside of the church, or even to work alongside them, although they have been trained for lay ministerial roles. As the creatures of God that we are, it is imperative that we grow strong and vital churches in every community in which we function. As pastors and leaders and ambassadors for Jesus Christ, we must learn to encourage creativity and freedom and to operate as one body or as a team if we are to win souls for Jesus Christ. The leaders in the church must try with all their hearts to learn and accept one another, recognizing that people are different and that their presence must be valued as brothers and sisters in Christ.

So then, how do we as Christian leaders overcome these issues? We believe that leaders can overcome these issues by listening, communicating, praying, and working collaboratively with each church and its congregants, with each systemically doing its part. This process will create a good relationship between all parties, which include pastors, leaders, and laity. Having a healthy dialogue will help to enhance the redemptive activity in collaborative ministry which in turn will produce a change. Collaboration in ministry is not an end, but like all other ministries, can be described as a sign of the outpoured love of God. It is collaboration with God in the *"missio Dei"* (God's mission). One of the motivations for this thesis-project comes from, by working on disunity and separate from other churches, we have learned that there is not enough support for the minister when he is in need. Another motivation is that their harvest of

souls converted during the year. Nor the feeling of God presence is within us during the times of church services, neither the church receives the feeling of God presence within them, during the times of church services. This is why the collaborative ministry is so vital.

Working collaboratively can be a helpful reminder that ministry is not to be seen as a personal possession. The church, the people of God, and its leaders must learn to work together (collaboratively) to remove the barriers or hindrances, which set people apart.

How can Hispanic Churches in Lawrence Benefit

From a Collaborative Ministry Model Rooted in Biblical Theology?

This chapter explores this question by examining several biblical passages as they relate to collaborative ministry, to ingest it for the growth of the church in the harvest of saved souls. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."[13] Use hospitality one to another without grudging. As every man hath received the gift even so minister the same one to another, as good stewards of the manifold grace of God. And let us continue to consider how to motivate one another to love and good deeds[14], not neglecting to meet together, as is the habit of some, but encouraging one another

[13] 1 Peter 4:8-10.

[14] 1 Peter 4:8-10.

even more as you see the day of the Lord coming nearer."[15] (1 Corinthians 12:17-20; Proverbs 27:17; Ecclesiastes 4:9-10.[16])

We will seek to demonstrate how Hispanic Christian leaders can play a leading role with the use of new techniques to encourage growth and unity and to promote the local church in which they serve. We also aim to analyze the components of the Hispanic culture as it relates to collaborative ministry. These techniques will be most effective when leaders deliberately communicate and collaborate in all their efforts to serve for the cause of Christ, in which, if maintained by working efficiently, they will not lose their reward.

It is only God, through His strength, wisdom and power who will make it possible for Hispanic Christian leaders to resolve the problem of the lack of collaborative networking, which is necessary to work with one common mission and a shared vision. Common mission is the term or expression used to describe the integration of practical facts and experience. As leaders, they must be able to come together with a spirit of love and understanding to discuss any differences or issues that they might have, or even to seek help. This is why the intent to develop a model that will seek encourage the Christian leaders to adjust their cultural mentality and working collaboratively for the sake of Jesus Christ. This will focus on the Hispanic Christian Church in Lawrence, Massachusetts. This effort will aim at incorporating theological ideas surrounding the work involved with Hispanic pastors and their congregations. Since the Bible is

[15] Hebrews 10:24-25, NIV.

[16] 1 Corinthians 12:17-20; Proverbs 27:17; Ecclesiastes 4:9-10.

the primary foundation for this framework, it is necessary to understand the Divine Collaborative Ministry Model. The writer of this thesis-project will refer to this model as the "Trinitarian Model," and will therefore use it as the basis for the development of this ministry. This model will also serve as a method of approach when doing ministry in the church and in the community.

What is the Trinitarian Model?

Much theological energy has been spent on the interesting question of whether there are suitable analogies in our experience for describing the Trinity. The question is probably not as important as it is interesting. God never tells us that we must come up with any such analogy. Rather, He simply presents the truth in Scripture and calls us to accept it on faith. The Trinitarian model is one that involves the collaborative work of the Triune God, Elohim, that is- God the Father, God the Son, and God the Holy Spirit. The word suggests the pluralistic of the persons of the one God or His majesty; demonstrates their existence. The Trinity is the original of all collaborative ministry as seen in the creation activity.[17] Is essential and foundational for our existence, salvation, and mission. God the Father is the Creator[18] and giver of Life,[19] Jesus the Son is our Redeemer,[20] and the Holy Spirit is the one who empowers us,[21] individually and collectively as a church. To build God's Kingdom, without the Holy Spirit, we have no power to

[17] Genesis 1:1-27.

[18] Genesis 1:1.

[19] Genesis 2:7.

[20] Isaiah 47: 4.

[21] Acts 1:8.

accomplish our mission of evangelizing the world and building God's Kingdom. Without the Holy Spirit, there can be no conviction of sin, righteousness, and judgment.[22] And for more evidence, at the time of Jesus Christ being baptized by John the Baptist, Jesus was in the water, the Holy Spirit descended upon Christ as a dove, and the Father spoke from heaven saying: "This is my beloved Son, in whom I am well pleased." Still carrying the Gospel plan, here they manifest themselves working in unity. Equally in the commission given to the disciples, Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[23] It is clearly the way God establishes the ministry for the rescue of the human soul. Everything is done perfectly in a collaborative and cooperative ministry, working united; it is what manifests progress and the anointing given to the church. This model is also important because each member of the Godhead plays a distinct role and gives distinct gifts to all the believers in Christ for the "building up" of one another in the church. With this model, people will learn to love one another, to collaborate with each other and to develop their gifts and talents and order to build unity and a ministry of collaboration and creativity. The authors Loughlan Sofield and Carrol Juliano explained that there is some similarity theologically between how groups work with the concept of the Trinity. They stated that:

> Some theologies of collaborative ministry have likened it to the Trinity-that is separate persons constituting one God with one common mission. For example, the bishops of Florida state that, collaborative ministry reflects the life of the one, Triune God. It also reflects the mission of the church to be the link between God and human beings among themselves. Within the unity of the Trinity, the Holy Spirit is closely associated with the

[22] John 16:8.

[23] Matthew 28:19.

> emerging theology of collaborative ministry, to each individual the manifestation of the Spirit is given for some benefit (1 Corinthians 12:7). In some of his writings, St Paul profoundly unwraps the mysteries of those manifestations and gifts.[24]

The Church (people of God) must find ways to work together as seen as in the activity of the Triune God. As one searches through the pages of the Old and New Testaments, one will find that people worked collaboratively, whether in the positive or negative sense, in order to achieve their goals. As it is with any other ministry in the church, the aim of collaborative ministry is to bring glory to God because He is the Creator, Redeemer, and Liberator for His people. Through this ministry, people can be and will be encouraged to fulfill their responsibilities for the work of the Kingdom of God. Operating, with respect, in communion between each other, knowing that in this way, we give the first place to God, delighting who is the maker of all genuine agglomerations. Like this, we are in obedience, fulfilling what God has commanded us to do. Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."[25] As God made man in His image and likeness, God being a trill, He has demanded that the man seeks Him first, that as God works in unity with the Son and the Holy Spirit, we also are called to work together between each other.

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[24] Laughlan Sofield & Carroll Juliano, *Collaboration: Uniting Our Gifts in Ministry.* (Notre Dame, IN: Ave Maria Press, 2000), pp. 47-48.

[25] Matthew 6:33.

Collaborative Action in the Old Testament

The union among our fellow brothers and sisters is a demand from God. He is the first in its existence Trinitarian; He never worked in disunity. In another words, God never runs His actions alone. When He created the man, He said: “Let us make man in our image, after our likeness.”[26] God loves unity, creating man then said: And the LORD God said, “It is not good that the man should be alone; I will make him a help meet for him.”[27] In these biblical texts, there is a conversation that appears in "plural term," "Let's do" indicating that God made man not only in the singular term but did so in the company of someone. To carry out the creation of man, unity was necessary. Where there is unity, there must be love and comprehension between one another. Love brings unity and unity brings action and action brings the achievement of final victory. “That they may be one, as we are.”[28] This allows us to see love in union and union in love. This equally allows us to understand that God, being one united with the Son and the Spirit, become a Divine Trinity. Also, Christ in His prayer to the Father before going to heaven prayed that we be one as well as them.

Another point to see is the collaborative work in the Old Testament. The Bible speaks about the triune nature of God as an exemplary model of hard work and of a continuous term effort. “The Godhead tirelessly works in unity throughout all eternity. The entire Trinity, not just the Father, had a role in creation as seen in the creation activity in the Book of Genesis. The Son Himself is the powerful Word through whom God created all things.” [29] Likewise, the Holy Spirit

[26] Genesis 1:26.

[27] Genesis 3: 18.

[28] John 17:11 (see also John 17:21-23).

had an active role in the work of creation. He is pictured as "moving" over the creating, preserving, and preparing it for God's further creative activity. Also, the Holy Spirit continues to be involved in sustaining creation. "The spirit of God hath made me, and the breath of the Almighty hath given me life."[30] "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth"[31] All three Divine persons of the Trinity acted in love and understanding, which the writer of this thesis-project refers to as a collaborative romance, while working collaboratively for the sake of human king. We visualize in these cases that God expects His church to work together in the sphere of the spiritual world. Their eternal existence is the basis of true relationship from which everything was developed as seen in the creation story. Accordingly, Christian believers must strive to live in perfect harmony, work together in love and develop this remarkable spiritual model of the Trinity with all churches and other believers in Christ.

Again, as one observes in the book of Genesis that people come together to build the Tower of Babel. "And they said, Go, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."[32] This provides a counter example of collaboration. The men who tried to build this tower were building it for their own purposes and not for the glory of God. The sins of the people in the land were the desire to dominate the world and their own destiny apart from God

[29] Genesis, 1:3, 6, 9, 11, 14, 20, 24, 26.

[30] Job 33:4.

[31] Psalm 104:30.

[32] Genesis 11:3.

through man-concerned or organizational unity, power, and great accomplishments. They did not seek God's blessing and direction in their work activity and as a result, the men could only watch helplessly as God deliberately reversed their plan by multiplying languages so that some could no longer communicate with others. In spite of all the issues and disappointments, the people remained united. We must unite ourselves in doing God's work for the Kingdom of God. As Christians, the work that we do must always be defined by God and not by our human flesh.

Another point of view is in the book of Exodus one can also find this written. "And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it:"[33] Moses, in his time, was able to analyze that he could not just do the job alone that God had entrusted to him. He had to use collaborative strategy. Although God spoke to him audibly, he had to unite to those who knew how to work manually, just for the glory of God. Because "The glory of the LORD shall endure forever: the LORD shall rejoice in his works."[34] Through their varied skills, talents, and hard work, along with the perfect instruction and a solid command, the tabernacle was completed. It was a place set apart for the Lord to dwell among His people and meet with them.

How much more is this indicative of the role of the members in today's churches? In the books of Ezra and Nehemiah we can also find very good examples of the power of collaboration among God's people. The book of Ezra focuses on rebuilding the tabernacle, whereas

[33] Exodus 36: 2; 1-8.

[34] Psalm 104:31.

Nehemiah focuses on rebuilding the walls of Jerusalem. The people were motivated to build the altar and to rebuild the tabernacle after God moved upon the hearts of unbelieving kings. Although there were many people in the cities of Jerusalem, yet they stood as "one" in doing what God has commanded them to do. The people's highest priority upon returning to Jerusalem was to rebuild the tabernacle, to reinstate the faithful worship of the Lord, reestablish God's Law and to reconstruct the wall and begin a great revival. Their years in captivity had taught them that God would not be their protector and helper unless they put Him first in their lives. Likewise, as Christians we cannot expect the Lord's help or blessing if our lives and desires are not in accordance with God's Kingdom. As the body of Christ, the church must learn to work collaboratively to achieve God's work. The Lord desires His people to be co-laborers, persevere in faith, pray, demonstrate courage and determination. He wants people to be obedient and persevere to the end, not only in the so-called assigned, but in the daily life of those who through him have been called.

Collaborative Function in the New Testament

The New Testament also provides its readers with many examples where collaborative work in ministry was evident. The Holy Scripture clearly describes how the church, the people of God, should respond and react to one another, especially when working with others for the common good of God's people. To accomplish the best result when working collaboratively, the church should turn its focus on the Word and work and unite of the Triune God. This "team" was modeled for the church, mission, and love, commitment, faithfulness, dedication, and leadership qualities.

Continuing in this topic, it is necessary to focus a little on some examples. First, we come to the example of the apostle Paul and his admonition to the believers found in the book of Philippians, chapter two. "Let nothing be done through strife"[35] A spirit of contradiction or contention, which is inconsistent with your being like-minded, or vain glory. A desire of praise; wishing to draw the eyes of others upon you, and to make yourselves the subjects of discourse and admiration which is directly opposite to the love of God: *but in lowliness of mind.* In unaffected simplicity and humility, *let each esteem other better than themselves.* Which, on one account or another, you may know almost everyone to be better acquainted with your own sins, weaknesses, and defects, then you are with those of any others.

The apostle does not mean that we should reckon every person, without distinction, superior to ourselves in natural talents, acquired gifts, or even in goodness; but that we should, by a humble behavior, acknowledge the superiority of those who are above us in station or office; or who, we are sensible, excel us in gifts and graces. For general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.
Look not every man on his own things—only, to regard merely his own convenience and interest; but every man also on the things of others—being concerned for their welfare.

Interestingly, the primary thrust of this passage is not evangelistic. Instead, it is written with the expressed purpose of motivating believers to be humble and unified. Today, do you need to die so that a relationship can live? What does your wife want or need from you? What does your husband desire from you? What do your children need from you? Leaders are not to

[35] Philippians 2:3.

abuse their power and position to further their own interests, but to pursue the best interests of others. Instead of claiming their "rights," they begin to give themselves to relationships. Instead of using others as means to their own ends, they serve others as ends in themselves. In your work life, instead of striving for upward mobility, why not pursue downward mobility? Remember, the way up is down.

After reflecting on Jesus' downward mobility culminating with His death on the cross, you may declare 'Lord, I would die for You or for someone I love.' To give my life for Christ appears glorious. To pour myself out for others, to pay the ultimate price of martyrdom you might say, I'll do it. I'm ready, Lord, to go out in a blaze of glory. We think giving our all to the Lord is like bringing to Jesus an offering of $5,000 and laying it on the table—here's my life, Lord. I'm giving it all. But the reality for most of us is that He sends us to the bank and has us cash in the $5,000 in quarters. We go through life putting out 25 cents here and 50 cents there. Listen to the neighbor kid's troubles instead of saying, 'Get lost.' Go to a committee meeting. Give up a cup of water to a shaky old man in a nursing home. Usually giving our life to Christ isn't glorious. It's done in all those little acts of love, 25 cents at a time. It would be easy to go out in a flash of glory; it's harder to live the Christian life little by little over the long haul. Yet, there are no shortcuts in the Christian life. If you want to follow the model of humility, you must take the high road, which requires going down for others! It requires continually serving regardless of personal cost. This is how you imitate the model of humility. The way up is down. Jesus' humiliation is not the end of the story. God raised Jesus up from the grave of His humanity and exalted Him in heaven as the God-man.

Again, we can say that collaboration is a process that involves the participation of all in the building of the Kingdom of God. This participation perhaps is so difficult for humans and can cost your life. Jesus once told his disciples, "No one has greater love than this that a man lay down his life for his friends."[36] So then, where does one find collaborative work in ministry in the New Testament Scriptures? Although Jesus was and is all powerful, all knowledgeable and has all the authority, yet as one examines the gospel of Matthew, it is obvious that Jesus did not do everything by himself.

> When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God**.** And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.[37]

Also, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power."[38] During Jesus' ministry on Earth, the involvement of all three persons in the Godhead was evident. He spoke to Peter regarding the building of his church. To which church was He referring to? Without a doubt, Jesus was talking about the Body of Christ (people) for whom He would die. This was a group of believers working together to please God through their different gifts and ministry. He wanted Peter to lead this church, nourish, and care for it. This act of fellowship will

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[36] John 15:13.

[37] Matthew 16:17-20.

[38] Acts 1:6, 7.

demonstrate how working collaboratively can play a great role in accomplishing the task that is set before the church, the Body of Christ. No matter how we analyze the strategy of collaborative ministerial model, any constitution to work through this model is destined to prosper. Because working together brings further development to reach the final goal.

Continuing in the biblical examples, we find accounts of the advantage there is in the collaborative ministry. In the gospel of Luke, "many women came together and ministered to Jesus. Mary called Magdalene, Joanna, Susanna and many others, which ministered into Him of their substance."[39] Those women who had received healing and special care from Jesus honored him by faithfully contributing to the support of Jesus and his Disciples. Their service and devotion to Him must continue to be an example for everyone in the household of faith, who believes in Him and who believes Him for what He says and does. This also shows that as Christians we must learn to support one another in whatever service we perform for the goodness and love of God. In this same Gospel of Luke, we find that Jesus sent his twelve disciples on a mission. "And he sent them to preach the kingdom of God, and to heal the sick."[40] This is the first time that, after training, Jesus sent out the twelve to represent Him by word and deed. The instruction given to them was to go to the lost sheep of the house of Israel. The disciples then left and together they went through the different towns preaching the Gospel and healing the sick wherever they were. In collaboration, the Holy Spirit strengthened these men to make all this work happen. With the presence of the Holy Spirit, they did as Jesus

[39] Luke 8:2,3.

[40] Luke 9:2.

commanded working collaboratively to accomplish the task that was set before them so that God would receive all the glory and honor. However, after Jesus' resurrection, He widened the scope of this work to encompass all nations in a commission that should continue "even unto the end of the world."[41] Churches today must work together to help people, especially non-believers, the poor, destitute and the under-privileged, so that they too can become a part of the household of faith; so that they too can fulfill their responsibilities to the Almighty God. The local church must seek to develop in God's people a strong belief and knowledge of Jesus Christ, so that they can better know Him, reflect His image in the world and bring others to Him through faithful witnessing. God requires His church to continue His mission. He designed the church for the ministry of transformation for the purpose of communicating and building up of one another and finally, to nurture men and women into Christlikeness.

Another important biblical scenery is the gospel of John where we find that Jesus prayed for the unity of the future believers. Jesus did not pray for His followers to "become" one, but rather that they "may be one"[42] This is written in the present subjunctive mode and means "continually be one,"[43] a oneness based on their common relationship to the Father and the Son, and on all of them having the same basic attitude toward the world, the word, righteousness standards, and the lost. For leaders to be effective, they must learn to be humble and pray continuously, humility, self-denial, service, and willingness to suffer for Christ will ensure the true unite of believers and will lead to the true glory of God. Spiritual unity is

[41] Matthew 28: 18-20; Mark 16: 15-20.

[42] John 17:21.

[43] John 17:22.

maintained by being loyal to the truth and by should and must be based on an active love, which seeks to resolve problems and reconcile defenses by mutual loyalty and obedience to Christ and His word. We are not called to return from our promise “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.“[44]

In truth it is, but that, in the time we live in, it becomes difficult to love with respect and honor the human being; it needs to be consistent and loyal to God and our fellow man. The problem is that the human being through the ages has gone cauterizing consciousness, for the poor culturalization, which is (the familiar cultural education within the home) poorly developed between each family, in another way between separated families. The only way out is living in love dearly from each other, but to achieve this love, we must practice unity, not a superficial unity but wholeheartedly. Besides, its maintenance is being constant in collaborative ministry, cooperating one other without quarrel or fight. This is one of the best reasons we are bringing out the new model of the collaborative ministry in which pastors and leaders may have better visualization to work effectively, for the sake of the Latin American community in the city of Lawrence, Massachusetts.

Pastors and leaders must always keep in mind the way that the Lord Jesus, when He first started, carried out His ministry. He did so with humility, respect, compassion, power, long-suffering, and many good personal actions, and in particular full of brotherly love. As an example, Jesus instructed His disciples to "love one another."[45] Love and unity must be carried

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[44] Ephesians 4:15.

[45] John 13:34, 35.

out in collaborative form, indicating that they must remain in union and communion with God to be anointed with the Holy Spirit and being able to work for the sake of the human being. As an example of this, the book of Acts teaches us how disciples of Christ obtained the promise of the Holy Spirit. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."[46] And then, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.[47]

Love must be a distinguishing mark of Christ's followers. Love distinguishes us and our character when we live in obedience to God. It was obedience to the ordinance of the Divine Master, the agglomeration of being united, the cooperation of unity and patience in waiting for the promise, the sharing in unity that allowed to Christ the fulfillment of His promise in union with the Heavenly Father, and the submission to the collaborative way that caused obedience to the command of Jesus in which the Holy Spirit descended from above. It was the love of God the Father who saves us through His Son Jesus Christ.[48]

It was the obedience of Jesus to his Father, till the death on the cross of Calvary,[49] the compassion and love of the Father that Christ felt for humanity[50], bringing Him to death at the

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[46] Acts 1:4.

[47] Acts 2:1, 2.

[48] John 3:16.

[49] Philippians 2:8.

[50] 1 John 4:9.

cross to save the humankind from eternal death in the lake of fire and brimstone. Saving us, through faith in Jesus, forgiving us our sins, “to reconcile us”[51] with His Heavenly Father, that have the love to ingest in us eternal life, turning us into "new creatures"[52] to the glory of God the Father. All these things are being done by God, in His true love, through His Son, taking care of His beautiful creation and in particular, humanity. All these presentations let us know how wonderful the strategy is of working together being full of love, compassion, and decision. There are no other ways to bring the humanity to a transformation of a real peace and love without working collaboratively, for the love of God. Working together in love and compassion makes a big difference. The agape love is basically a self-giving and sacrificial love, which seeks the good of another. Therefore, the relationship, *koinonia* between all believers in the body of Christ must be characterized by a devoted purposeful concern, which must seek to promote the highest good of our brothers and sisters in Christ. Christians must befriend each other and must be there for each other no matter what the circumstance. However, as we practice love towards one another and especially towards all true believers, we must never compromise the holiness of God. It is essential that love for God and His will as revealed in His word controls and direct our love for others. Love for God must take precedence.

As regenerated in Christ, we must be aware of the holy word of God. The Apostle Paul says: “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”[53] We shall demonstrate this love that God commands working collaboratively for the

[51] Romans 5:10.

[52] 2 Corinthians 5:17.

[53] Galatians 5:14.

sake of Christ. Jesus instructed His people with the following words in the Gospel of John, as "the Father hath loved me, so have I love you: continue ye in my love"[54] The only thing that mixes the belief in Christ is love, nothing more, nothing less. According to John, he says: **"**And this is his commandment that we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment."[55] "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."[56] The work of Jesus Christ makes it possible for a relationship to be established between the church and the Trinity. Jesus was mandated to bring peace, shalom, and reconciliation between God the Father and His people. The famous author Dick Keyes stated in one of his writings, that "the one thing that is needed to fulfill all that God requires of His people is love." [57] And this is what the ministry of evangelization in the new collaborative model is developing. Lacking love makes it impossible to achieve your goal. The book of Acts in its second chapter showed us the communion that there was among those who gathered in the upper room and how the Lord blessed them, giving the Holy Spirit in power. And they, continuing daily in one thought in the sanctuary, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the

[54] John 15:9.

[55] 1 John 15:9.

[56] 1 John 4: 7, 8.

[57] Dick Keyes, *Beyond Identity: Finding your Self-image in the image and Character of God.* (Ann Arbor. Servant Books, 1984), p.123.

people. And the Lord added to the church daily such as should be saved.[58] In this case, the apostle Paul acts with love in sharing among others, said: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."[59] Because the apostle knew that doing good to people is part of the Christian brotherhood. So, we must enforce the model of collaborative ministry in which pastors and leaders could accomplish their goal with effectiveness. Also, the book of Mathew[60] beautifully described for us this act of love in a collaborative fashion. Working collaboratively is an essential aspect of the church's life, and the Book of Acts,[61] also elaborate heavily on that. God really cares for the love and unity among His people. He wants to share gifts and talents in church in such way that the church can share them with others. This is way in the Book of Acts, in the early church, he joined the apostles anointing them with the Holy Spirit. The Holy Spirit and "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."[62] Enabling them to witness for Christ, to be people through whom the Holy Spirit could bring great conviction to the lost in relation to sin, righteousness, and the judgment of God, and to turn them from sin to salvation in Christ. For example: "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.[63] The disciples became ministers of the Spirit. They not only preached Jesus crucified and resurrected, leading others to repentance

[58] Acts 2: 46, 47.

[59] 1 Corinthians 13:13.

[60] Matthew 22:36-40.

[61] Acts 4: 13,33; 6:8.

[62] Acts 2:4.

[63] Acts 2:41.

and faith in Christ, but they also influenced converts to receive the gifts of the Holy Spirit, which they themselves had received at Pentecost. All the disciples and the people worked together on that day. Because of collaborative work, they made progress. As a result, three thousand people converted in accepting Jesus Christ as their personal savior after Peter proclaimed the fulfillment of God's promise to send the comforter for them as the Holy Spirit manifested in them. This leading of others to Christ is the work of collaborative ministry in the New Testament. The good thing about the work of the Holy Spirit after the Pentecost day was that He not only anointed the apostles, but everyone who was gathered waiting for the promise. They had no need for any tools because they were all filled according to God's purpose; that is, all working together in the Lord's vineyard. All those who were filled with the Holy Spirit never got tired of proclaiming the good news of salvation, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."[64] One can observe that things were happening with the people who were present. The Apostle performed signs and wonders as souls were being added to the church, and Christians were having fellowship with one another. As the early church continued to grow, one can observe that they continued to spend time in fellowship with one another.

Fellowship in Greek means *koinonia*. It involves loving, caring, and sharing with one another. They showed common interest and mutual participation in the things that concerned the welfare of each other. They took care of one another. The focus of "fellowship" or "koinonia" is our common life that we share in Christ and, because of this relationship,

[64] Acts 2: 42,43.

Christians ought to and must act in a certain way toward one another. Christian must also have fellowship with God. Part of this fellowship with the Triune God is the implementation of the Lord Supper. In this same referenced passage in the Book of Acts, (vv. 44-46) it states that Christians were of one only purpose. They were together with one mind, faith, and heart. They were glad and sincere hearts. Their fellowship with one another was turning to God. They seek Him for strength and wisdom in continuous act of fellowship and praying (v.42). Again, we can say that one will find collaborative work in its entirety. Here, the believers shared their possessions with one another. The whole group of those who believed was of one heart and soul and no one claimed private ownership of any possessions, but everything they owed was held in common. With great power, the Apostles gave their testimony to the resurrection of the Jesus Christ and great grace was upon them all. There was not a needy person among them. All those who owned lands or houses sold them and brought the proceeds of what was sold. The people laid everything at the apostles' feet and it was distributed to each person who had a need. Could we, as a church, adopt this principle of giving and sharing? How important in this case is engaging in the new ministry of collaborative model, which is vital to the transformation of the Latino community and others! This model helps us greatly to train our mind, training it to obtain a capacity for the scope of the mind of Christ in which we look at each other for corroboration within the mandate of our Lord Jesus Christ and together we demand spiritual strength through prayer, taking as an example the form of the first Christians after receiving the first filling of the Holy Spirit. They prayed to God, being attacked by the disbelievers and government leaders. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of

God with boldness."[65] It is clarified that to participate and operate effectively, we must come together to pray, all being of one mind. The apostle Paul urges us to "pray without ceasing"[66] Jesus himself prayed many times. Sometimes, He prayed alone and at other times He prayed with His disciples. Jesus believed in the power of communication and cooperation. This is collaboration at its best. How much more should the present-day local Church adapt to this principle? God requires His Church to be in constant prayer so that it does not adapt to the principles and pattern of the world.

As we continue to study collaborative work in the New Testament, we will find that the apostle Paul played a major role in his ministry. Paul engaged himself, along with other disciples, in missionary work to extend the kingdom of God. Soon after his conversion and his education, he looked ahead to do God's will by taking four missionary journeys. Although these journeys entailed difficulties along the way, yet he never gave up, or gave in to the evil world. In the epistle of First Corinthians,"[67] Paul is appealing to the church for unity. Through the teachings of the apostle Paul about unity, we learn that operating collaboratively in unity can help achieve better actions when using the talents and gifts. The apostle Paul instructs the Church and its leaders regarding the diversities of spiritual gifts and the manifestation of the Spirit. He also instructed us on the importance of all the gifts.

Paul dealt with the gifts of the Holy Spirit given to the Body of Christ. These gifts were an indispensable part of the early Church's life and ministry. Paul also indicated that the main

[65] Acts 4:31.

[66] 1 Thessalonians 5:17.

[67] 1 Corinthians 1:8-17.

purpose of all gifts is to edify the Church."[68] Edify in this context means to strengthen, build up, and promote spiritual life, maturity, and Godly character in believers. Through the Holy Spirit, believers are constantly and spiritually being transformed so that they may not be conformed to this world"[69] but may build up in sanctification, love for God, concern for others, purity of heart, a good conscience, and a sincere faith. If necessary, stop at this point to inform to pastors and leaders. It is important to be careful in trusting others. This is because we are called to live in love, and in love there are different types of trust so many people might confuse you. When things like this happens and people feel confused, some believers become more attached to a pastor, evangelist, or another Christian than to Christ and His Word, or whatever the circumstance may be. This disposition can cause them to betray Christian principles and even divide de Church.

We must always be careful to center our love, devotion, and loyalty on God and His word, not on any minister or person. As previously mentioned, where there is unity there is strength. But "Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places."[70] God in His love gives us the way but also gives us the knowledge to act in pleasing Him. We must love our neighbor and be close to them, but we cannot stray outside the divine regulations. The neighbor is of utmost importance to God, but "The earth is the Lord's, and the fullness thereof; the world and That They dwell therein."[71]

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[68] 1 Corinthians 14:26.

[69] Romans 12:2-8.

[70] Psalms 135:6.

[71] Psalms 24:1.

This is why working collaboratively and our prayer in unity is important. It allows God to answer our request and gives us the necessary strength to achieve our goal. However, Paul indicated to the leaders in the Church that spiritual gifts should not be the basis for honoring a person or considering one believer as more important than another."[72] Rather, each person is placed in the Body of Christ according to God's will,"[73] and all the members are important for the spiritual well-being and proper functioning of the Body. Spiritual gifts must be used, not in pride or for personal exaltation, but with the sincere desire to help others and with a heart that genuinely cares for one another."[74]

In the second chapter of Corinthians, Paul indicated the importance of praying for one another. He wrote, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.[75] This indisputable Biblical principle states that our prayers for others will release the power and activity of God in their lives. Praying for one another is the highest desire for every believer in Christ. When we pray, God does for us not only more than we ask and desire in prayer, but even more than our imagination can perceive. God is willing "to do exceedingly abundantly above all that we ask or think"[76] "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."[77]

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[72] 1 Corinthians 12:22-24.

[73] 1 Corinthian 12:25.

[74] 1 Corinthians 13.

[75] 2 Corinthians 1:11.

[76] Ephesians 3:20.

Another trait that believers in Christ should have to give effective assistance to non-believers in Christ is to always have a positive mind as to unconditionally give support to his fellow man; hence, the believer is obliged to teamwork. In many of Paul's works, we find that he worked in and with a team.

In this same Book of Philippians,"[78] we see that Paul worked with Timotheus in his ministry, Timotheus or Timothy was a good example of what a minister and missionary of God should be. He was someone who was eager and obedient to study God's Word."[79] Timotheus was also a persevering and worthy servant of Christ; a man of good reputation,"[80] beloved and faithful"[81] servant who genuinely showed concern for others. He was dependent and devoted to Paul and the Gospel."[82]

Today's local church needs to emulate the work done by Paul and his co-laborers in Jesus Christ. Their honesty, persuasion and faithfulness must be every Christians' concern for God and His people, "for we shall all stand before the judgment seat of Christ."[83] "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.[84] By our behavior, one day we

[77] 1 John 5:14.

[78] Philippians 2:19.

[79] 2 Timothy 3:15.

[80] Acts 16:2.

[81] 1 Corinthians 4:17.

[82] Romans 16:2.

[83] Romans 14:10.

[84] 2 Corinthians 5:10.

give an account. Therefore, we must unite and work as an honorable family. If we do as we are commanded, the promise of our Lord Jesus Christ is: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."[85]

Upon completing our survey of the third chapter theological framework, most of our message is based on having pure love for our fellow man, having nothing against anybody, serving one another in union, being of one mind, one purpose, having the same love and the same mind in all aspects. Despite all circumstances and human errors, and local actions in this city of Lawrence between pastors and leaders, we must keep in mind that, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places."[86]

Unfortunately, in some of today's local churches, there are ministers who preach, teach, pastor, or write, not out of a genuine concern for the furtherance of the Gospel of Jesus Christ, or the concern of one another, but for their own interests, honor, glory, prestige, and selfish ambition. Rather than seeking to please God, they seek instead to please men and women and gain their favor."[87] Such ministers are not true servants of the Lord and His people. God had specific reasons for creating the world. Firstly, He created the heavens and that Earth as a manifestation of His glory, majesty, and power. Secondly, He created us to receive back the glory and honor due to Him. And thirdly, He created the world to provide a place where His

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[85] Revelation 22:12.

[86] Ephesians 6:12.

[87] 2 Timothy 4:10, 16.

purpose and goals for humanity be fulfilled. As Christians, we need to remain focused. Therefore, to conceptualize theologically the intended model of this Thesis-project, certain suitable principles must be adopted to enjoy a wealthy an excellent cooperative and in particular, collaborative ministry. Those substantial principles are:

1. People must recognize that in ministry, even if they live to ensure the good of others, everyone must be truthful and transparent with one another.
2. To provide for good communication, the Body of Christ must establish and maintain a good relationship among one another, not forgetting that the key to effective communication is trust and understanding. This is how the Creator intended for His people to function as one Body, with one mind and most importantly, working together despite age, race, and intellectuality.
3. The Church community must be of one purpose so that together they can move forward, with the help of the Holy Spirit, to build God's Kingdom.
4. Believers should show confidence and believe that by following God's principles, He can change everything for them when they share, love like God loves, and work collaboratively.
5. The Church must reach out to people, Christians as well as non-Christians, with the love and compassion of Jesus Christ, as with a humble heart.
6. The people of God must humble themselves so that God's Spirit can be manifested in their lives and in the things that they do. They must remember that the whole community is watching.

7. Pastors and leaders must know that, to have a fruitfully Church, they must keep God in first place in their lives.
8. The Church must maintain respect for all their fellows, showing brotherly love to everyone equally.
9. Pastors and leaders must always remain united and must indoctrinate their parishes. The place where they worship God deserves respect and reverence.
10. Pastors, elders, and other church leaders should encourage training for other potential leaders. This is one of the main reasons why Jesus trained His disciples.
11. Pastors and leaders must encourage visitations to other churches although not the same Church council.
12. Individual churches should respect their doctrinal forms of each other and love each other as Christ loved us.
13. The last form of collaborating in our way of dealing ecclesial affairs of this Lawrence city, in today's local churches, the pastors, ministers and laity must get involved in collaborative work to encourage and promote growth in every aspect of Church ministry for the building of God's command. This is a mandate that carries His will in a truly spiritual fashion.

It is our prayer that from this theological research, we shall understand the importance of collaborative ministry as it relates to the work in the Church. While churches remain different in terms of denomination, church leaders must be able to utilize a collaborative ministry approach when doing ministry. With the new model offered, they can better serve God, the Christian believers, and their communities through collaborative work. Our desire for

unity among each other, in obedience to God through the apostle Paul, helps us increase the joy of His request when he said: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy."[88] Having met the warnings of the apostle, we turn to be part of the joy and happiness in our lives.

The writer Wilkins, in his book *Following the Master*, said: When equality of discipleship is displayed, the mutuality of the community is emphasized. Indeed, since we all are disciples of one Master."[89] This drives us to joy in knowing that we are participants in the inheritance that Jesus has from the Heavenly Father. But nevertheless, when we are true followers of Christ, the Holy Spirit comforts us, but we must always remember the timely words of our Lord Jesus Christ. (e.g.) Jesus Christ spoke to his disciples saying: In the world you will have trouble; But be confident, I have overcome the world. (John 16:33) There are people who seek to quench the joy and good will of living in obedience to God, and they cause us discomfort, and our leadership is in danger, afflictions come into our lives. leadership on occasions and we can fall into dictatorial habits, and we fall into dictatorial leadership; In this way the joy goes downhill. The book written by Wilkins allow us to enjoy more and more. In this book Following the Master, there are no manipulations but rather living within a concrete hope full of truths and teaches us to focus more accurately on our leadership in the service of the Lord Jesus Christ. It helps us by giving us greater insight into the service of discipleship. However, the editorial team of prophets of hope, and María Luisa Curiel, they say: Dictatorial leadership, which deprives the leader's followers of their freedom of thought or action. This type of leadership

[88] Philippians 2: 1, 2.

[89] Wilkins, *Following,* p.272

may have its origin or emphasis on the manipulative behavior of the leader or on the irresponsible behavior of the followers, who do not assume their own freedom or use their abilities to give direction to their lives and act responsibly."[90] To confront the problem of irresponsible behavior, leaders are called to hold meetings to discuss issues for spiritual support, giving way to the Holy Spirit in their way of analyzing the issues that must be brought down.

Eldin Villafañe, in his book *Seek the Peace of the City*, presents some peculiar points in this regard, saying: It is my strong conviction that if we are to succeed in urban ministry, we must understand, we must appropriate, we must permit the Holy Spirit to work in us this virtue of "burning patience." "Burning patience" is that quality of faith which permits one to live in the now and not yet" to live in the tension of the age to come and the present age. It is the quality of faith that gives meaning and strength to our present endeavors- to our present ministry. Trials and tribulations will come. Failures will be real. Yet, we have a vision of the splendid city. We know-we have a foretaste of heaven, the Spirit of Gods burns within us, we have hope, we can be patient. We have a "burning patience!" There is a world out there, there is a community out there, there are people out there, there are individual souls there, destroyed. despondent defeated by hopelessness."[91] In reality we are in constant struggle in the world we live in, Jesus said: With your patience you will win your souls."[92] But in the teachings of the writer Justo L. González, in his book titled *Mañana*, he clarifies that although we are going through afflictions,

[90] María Luisa Curiel and others. (Winona, MN: Saint Mary's Press, 1995), p.57.

[91] Villafañe, *Seek*, p. 45.

[92] Luke 21:19.

we still have a lot of work to solve. Needless to say, there is still much work to be done in our Hispanic churches as we seek to read Scripture with this grammar. There are many influences around us that try to compel us to read the Bible either as fundamentalists or as liberals-in either case, reading it as if it were an end in itself. We often succumb to such pressures."[93] Despite the joy that we achieve in Christ, every day we go through great struggles, and although through the Holy Spirit on many occasions we are liberated and on other occasions we are freed by the support received by the teachings of Jesus Christ, the dangers threaten us. frightening ways. They are caused by those who seek to disturb us in their evil works. The apostle Paul says: Because there are many out there, of whom I told you many times, and even now I say it crying, that they are enemies of the cross of Christ; (Philippians 3:18) Despite the joy we achieve in Christ, every day we go through great struggles, and although through the Holy Spirit on many occasions we are liberated and on other occasions we are liberated by the support received by the teachings of Jesus Christ. Dangers stalk us in terrifying ways. The most dangerous attacks are caused by those who seek to disturb us in their evil deeds. The apostle Paul says: For there are many out there, of whom I have told you many times, and even now say it loudly, that they are enemies of the cross of Christ; (Philippians 3:18) Therefore, because of the afflictions that we have while working in the work of the Lord, we always need the Holy Spirit. This is walking in the Spirit. And it is equally living in the Spirit. Orlando E. Costas, In his book titled "Liberating News", he tells us:

> To live in the of Christ in the Two Thirds World Today is to run the risk of harassment, persecution, and death. However, life in the Spirit is not only a costly following but an open walk. Believers have been set free to live for others. This means struggles, fears,

[93] González*, Mañana*, p. 87.

and hopes. No least. This implies being open to dialogue with people of other religious traditions."[94]

In these book reviews, I have found that to be a good leader we must be good students subject to the Master. We must learn, not only in the conformity of joy, but also in the tribulation of daily living. Take my yoke upon you, and learn from me, for I am meek and lowly in heart; and you will find rest for your souls; (Matthew 11:29) In this entrustment we can become genuine leaders by being like our Teacher (The disciple is not superior to his teacher; but everyone who is perfected will be like his teacher. (Luke 6:40) (e.g.) From a good student, A good teacher, a good teacher, a good disciple, a good disciple, a good leader. Therefore, we must learn to be a leader, through afflictions. One of the most outstanding leaders in the teachings, his name is John Maxwell, in his book titled *Leadership to the Maximum*, we find his good and important advice: "Learn to be a leader, not only in favor of yourself, but also of the people who come behind you. And when you arrive at the highest levels, do not forget to take other individuals with you so that they become the leaders of tomorrow."[95]

[94] Costas, *Liberating,* p. 127.

[95] Maxwell, *Liderazgo*, p. 326.

CHAPTER FOUR

PROJECT DESIGN

Introduction

The intent of this chapter is to review the philosophical and theological foundation and explore various practical approaches to Church collaboration. However, for real change to occur, the churches and their leaders need to work together to utilize their assets, gifts, and talents instead of relying or depending on external resources. The Holy Spirit already gave everything to the Body of Christ to run an effective ministry. The Church is the recipient of the gifts, of revelation, power, change, and transformation as well as inspiration. Why are we not utilizing our gifts for the advancement of God's Kingdom? As pastor of the Church of the Living God in the city of Lawrence, Massachusetts, we formed a clear structure with those who are part of teamwork within and outside the Church. In recognition of the existence of this Church, we can say the following: (E.g.) The Church of the Living God was founded in the month of May 1980 with the purpose of raising souls for Christ, preaching, and indoctrinating them and then joining the church closest to their home. This was the wish of the evangelist, Nicolás R. González. Before the church was formed, it was called "Evangelistic Center" in the year 1979-1980; then it was inaugurated and called, "Church of the Living God." The church of the Living God, During the past thirty years in the ministry of the Church of the Living God, among the Hispanics of the city of Lawrence, we have found ourselves working in a respectful and sincere way, respecting the pastors and their members. Also preparing and indoctrinating the members of our church for greater growth, training them in the teachings of the gospel; for them to be

help and support for others in their daily lives. Also, we have made ourselves known to the ministers of different ecclesial organizations. The Church of the Living God has been working together with its own members, but distanced from the churches that are pastored by other pastors belonging to different councils. The theme of the Church of the Living God among them is: "Love one another" (John 13:34-35) With the group, we work in unity to effectively use the gifts and talents with other churches with the model of collaborative ministry to urge them to seek unity between the Latin churches of Lawrence, and equally to proclaim the Gospel of salvation among Hispanics in general. The condition of the city of Lawrence in Massachusetts is of symptomatic evaluation and requires the consideration of the churches that have an administrative structure. This structure urgers the churches to launch a specific entrusted outlook and to always be present with a fideism that “lifts them up to where Christ sits on his thrown. Numerous servants of God dedicate their lives every day to preaching the word in search of strategies to guide others so that they are effective and to obtain the blessings Jesus Christ had promised. They dedicate their lives to passive aggressive servitude, providing their service in a humbling approach as He said, “Look I am coming soon! My reward is with me, and I will give to each person according to what they have done” (Revelations 22:12).”[1]

Hardworking service members are up-and-coming leaders who deserve to be honored because of their commitment to their teachings. Their memories linger in our hearts and minds for their efforts were full of love, mercy, and composure. Such exemplary actions gift us with the value of what we strive for, that is, preparing a structural and organizational figure of the Church and its administrators. It is very necessary that a Church has a structure with an

[1] Revelations 22:12.

administrative body through which it is united to work as a team for the achievement of its victory. Therefore, God most often calls people who don't view themselves as high and mighty but who instead see problems in themselves. They are humble and more teachable because they can more readily recognize and acknowledge their human weaknesses. They are people who have made mistakes and know it. But what kind of people does God call? "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty."[2] Then, if we remain faithful, we can claim the promise that we will join the King of Kings in the family of God."[3] As this verse explains, to be eligible to receive that promise we must be "called, chosen, and faithful." The new model of collaborative ministry is vital to this assignment, in which working structurally and collaboratively in the unity of the Spirit, we can achieve our objective, giving use to this Church structure to the glory of God.

[2] 1 Corinthians 1:26-27; compare Matthew 11:25-26.

[3] Revelation 17:14.

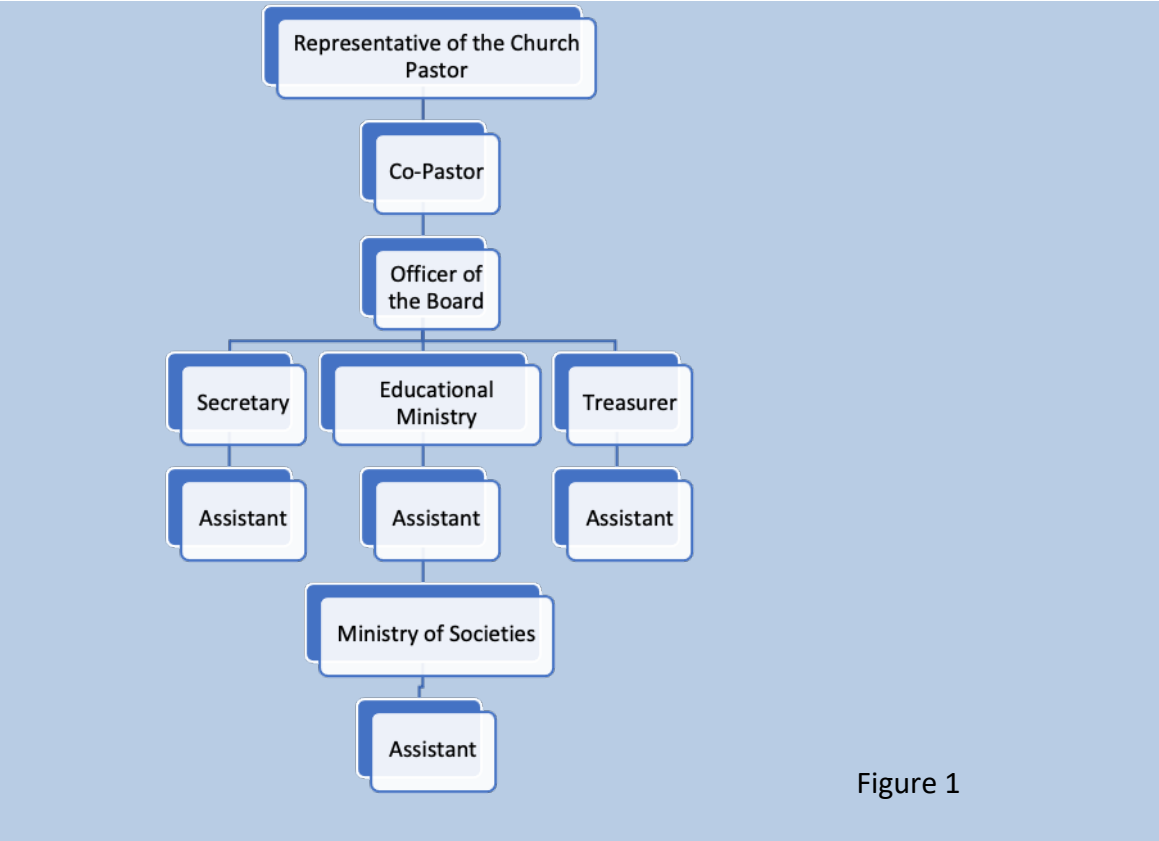

Figure 1: The Administrative Organization of the Church of the Living God

This structure above represents the administrative organization of the Church of the Living God. This structure is called: (The officialdom of the church.) It is composed of people who have experience of a renewed status and an authentic manner of making observations. "The functions that are performed within the group correspond to two basic categories: functions of the administrative body and labor functions. The officers may disagree about these distinctions, but the main distinction is that the administrative body is that of which advises, and the workers are those who execute."[4]

[4] Ted W. Engstrom, *Un líder no nace, se hace.* (Caparra Terrace, PR: Editorial Betania, 1980), p.177.

Those who take part in structural administration are required to have solidarity and maturity in biblical knowledge and submission. which makes it easier for their administration. The citizens of the city of Lawrence need such management. If the existing churches in this city sustain a most appropriate moral reputation in their administrations, they would be more effective and of better help, not only for the Hispanic American people, but equally to all the people of Lawrence. Most of the citizens need someone to provide them with support. Bluntly and considerably, the issues must be addressed to free such citizens of the causing needs. A structural administration reform would help normalize such a situation, and today's administration of such nature is vital to the needy. It should be administered unconditionally for better results to carry out a great interest that accounts for complete actions of good deeds. This form would mark the step that would make a city triumphant; more, in defiant form, it would mark the final point, leaving behind any kind of fear that is confronting it. However, the fight without fear that is carried insistently, declares challenge to the obstacles. This marks the bravery of a group that strives to obtain victory. Dale Carnegie says:"[5] "All men have fears, but the brave ones forget them and move forward, sometimes to the death, but always to victory. That was the motto of the Royal Guard in the ancient Greece. What greater challenge can offer the chance to overcome these fears?"[6]

The inspired firmness gives to the stem an admirable administration and an appreciative living environment. The administrative group carries the name of the official board, and it is

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[5] Dale Carnegie, *Cómo ganar amigos e influir sobre las personas*. (Buenos Aires, Argentina: Editorial Sud-Americana, 1940), p. 247.

[6] Carnegie, *Cómo ganar,* p. 247.

always a permanent job, especially when it is maintained within the regulations and the orders of the clergymen. Again, we do stress by clarifying that the structural administration of a Church is formed with members of the same Church who are mentored under the leadership of the pastor. Amongst them are a group of elderly people who support the Church in fasting and prayer, and others who go out to evangelize and visit the needy, the widows, and the orphans of our community. The Church is administered by men and women who fear God and serve faithfully knowing that one day they will "see" God. It is necessary to say that the Church does not lust to possess riches of this world, but rather fulfilling its purpose of salvation, obedience, love, mercy, sympathy, patience, honor, respect, and peace with and for everyone without expecting compensation from the needy after having carried it out.

For the Church in this community to grow a healthy Christian church in the 21st century, a new approach to collaborative ministry needs to be implemented in the local Church. Although this may seem to be a difficult task, it can be achieved to help the ministry in the Church reach out to the communities. It is not about "me", or "my ministry", or "my Church", but it is about God and the people of God. The people of God must humble themselves and help others to grow in their spiritual walk and ministerial obligations so that they can be all that God wants them to be. The gate to ministry must be open wide enough so that Christian believers can experience the great joy that comes through serving in the ministry. Giving this opportunity to others will provide a way for each person's gift or gifts to be utilized.

Methods Used

As to get a better understanding of the current issue that prevents churches from working collaboratively, we used three different methods to explore such issues:

- Interviews
- Surveys
- Workshop and Conferences

Interviews

Because an interview plays a vital role in decision-making, we decided to interview twenty Christian leaders from different churches in the Lawrence, Massachusetts area regarding ministry collaboration for the advancement of the Lord's Kingdom. We visited twenty Hispanic churches and attended several ministerial meetings among pastors and leaders, speaking with them individually to conduct this interview. It took four months to accomplish the interview's task to work with the Hispanic church leaders.[7] After consulting with some laity and pastors from these various congregations, the facilitators of this project carefully asked twelve relevant questions to the leaders. The interviews were conducted orally using a semi-structured interview form and a Christian survey form of three pages that was distributed among one hundred two Hispanic churches. The Hispanic church leaders showed good cooperation by answering each question in the best way they could. Pastors and leaders were given an extra stamped envelope to make it easier for them to return the Christian survey. The

[7] June 20 – October 20, 2016, Hispanic Churches in Lawrence, Massachusetts.

surveys were reviewed as they were received. The facilitator wrote down on paper the individual answers given by each leader in the office of their respective churches.

The questions presented in this survey are the following:

1. Would you, collaboratively, join other churches to rescue souls?
2. How do you maintain the members of your Church active?
3. Are we not the people who invested in the Church to keep the Church going?
4. What collaborative point in the activities of the Church calls you the most?
5. Why are Hispanic leaders not willing to work together on the same platform?
6. Why pastors do not allow their members to visit a different Church than theirs?
7. Does the Church collaborate with you in visiting unconverted to rescue their souls?
8. Why do pastors not visit another Church unless it is a Church of the same council?
9. Is your Church linked to a Council?
10. Is your Church independent?
11. What do you do to support the Latin American community?
12. Do you feel satisfied with the way your Church takes its development?
13. Is there something wrong with uniting our gifts and talents in the local Church and even around the community? What impacts are there, if any?

At the end of the interview, an assessment of the answers was performed.

1. Seven give the same answer to question # 1. Yes, I agree, I am willing to work as a Collaborator attached to another organization.
2. Four church leaders gave similar answers to question # 2. Holding meetings with members who wish to participate.

3. Five others gave the same answer to question # 6. It is very problematic to ask this question in a positive way, since we would lose members, they would move from church to church.
4. Four gave the same answer to question #11. Visits to homes and try to help the needy in whatever is within my power.
5. They all answered the same to question #12. Yes, but a little more added, it would be better before God and men.
6. Eight gave the same answer to question #13. All churches have their own norms, due to the different councils, however, a church union to work together in the preaching of the gospel would leave a glorious impact on the growth and harvest of souls for Christ.

We chose to highlight six questions to summarize their responses to alert the readers to the intensity and frustrations of some leaders. The responses to those questions are showed below:

Question #1: Would you like to collaboratively join other churches, to rescue souls?

Response: The answer was unanimous and overwhelming: Mistrust in collaboration, doctrinal problems, and fear of coup d'état. A second response to the same question was added to this was: But no. Rather we like to work in our Church, for our Church.[8]

Question #2: How do you maintain the members of your Church active?

Response: By doing special activities among the Church, religious societies, and widespread social action. It is also necessary to let you know that we do not keep our Church active with

[8] June 20 – October 20, 2016, Hispanic churches in Lawrence, Massachusetts.

the force of another church in this city. We invite foreigner leaders or someone from another city, far from Lawrence, to better motivate our members.[9]

Question #6: Why pastors do not allow their members to visit a different Church than theirs?

Response: Mistrust is the first concept we noticed among the leaders of this city. The pastor in whom you trust the most is the person who betrays you the easiest. Pastor or one of the members transmit negative things, poisoning the minds of members that already belongs to another Church. They make accusations against other pastor to take possession of members of other churches.[10]

Question # 11: What do you do to support the Latin American community?

Response: What first motivated me was praying for this city and nurture member grazing in order to fulfill our responsibility as a Church. The Latino community deserves for Christian leaders to master knowing things as they are. A leader's natural summoning potential is to fight in bringing relevant changes that transform people, those who are desperate and without hope, to a life of peace and harmony. We support for the Latin American is, training well my Church so they can give better support, helping those who do not have a Church to go to.[11]

Question #12: Do you feel satisfied with the way your Church takes its development?

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[9] Appendix A.

[10] Appendix A.

[11] Appendix A.

Response: If the Church I pastor meets the regulations of God being a small group, I will be happy because growth is God who gives it. But nevertheless, I would like to be better awarded to pay a good account of my stewardship.[12]

Question #13: Is there something wrong with uniting our gifts and talents in the local Church and even around the community? What impacts are there, if any?

Response: No. We just do not have confidence utilizing other people that we cannot trust. Our experience is when we train someone other than our family either they take over the Church or they go somewhere else using these talents or gifts. So, it is preferable to use close friends or family members.[13]

What Is the Solution?

We would like to avoid the fight of favoritism that manifest toward family members. It becomes difficult find solutions to problems of religious strife. It is not easy, yet we can before them visualize the degree of favoritism between family members on the one hand and family members against discrimination on the other. "About 40% of the states in USA have against hiring people nepotisms laws for state positions. The other 60% do not have such laws to void because they want discrimination."[14] As an illustration of how bad the discrimination is,

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[12] Appendix A.

[13] Appendix A.

[14] Ronald Koteskey, *"What Missionaries Ought to Know About Nepotism*," Mission Care Resources for Missions and Mental Health, http://www.missionarycare.com/brochures/br_nepotism.htm, (2004-2008 MissionaryCare.com).

Jesus presented the teaching of behavior between "a certain lawyer, Jews and Samaritans;"[15] there was a discrimination account that in Christ roles, and such prejudice was not tolerated. Referring to the Samaritan woman, Christ shows the breakdown of the barrier between Jewish and Samaritan in a liberating friendship to the Samaritan woman say "for the Jews have no dealings with the Samaritans."[16]

Some corporations, educational institutions, and agencies have nepotism rules, but others do not. Treating people fairly is difficult when those making the decisions are obviously biased. Walking the fine line between favoritism and discrimination is never easy yet let me give some clear suggestions."[17]

The best "solution" is to not be in a position where nepotism can occur. That is, do not serve where you are supervising a family member, or one is supervising you. However, since that is not always possible, the following may help. (Although it would be better to ask God to save us daily of these types of temptations). Acknowledge to yourself that nepotism does happen and that you could be guilty of it yourself. It is only "natural" for people to want the best for their own family members in which, can cause high problems of selfishness, and separations between families and friends.

Bring to the group the possibility where nepotism is happening, pointing at it. This brings it out the opportunity into the open for everyone to discuss it. With better aim, to build walls of understanding with clarity and insight, obtaining final development approach, this is the unity

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[15] Luke 10:25-37.

[16] John 4: 9, 10.

[17] Koteskey, *What Missionaries*.

among all. Maxell, in his book “Liderazgo al Máximo” “Maximum Leadership” says: Learn to be a leader, not only for yourself but also for the people who come behind you. And when you reach the highest levels, don't forget to take other individuals with you so that they can become the leaders of tomorrow.[18]

1. Talk with people on all sides of the issue. Tell them that you want to be fair, not guilty of either favoritism toward family members or of discrimination against them. Ask if they think of what they are doing. This is a vital point in which understanding grows in wisdom for the purpose of making friends and win them for God's glory.
2. Treat everyone applying or wanting a position the same. Openly announce the positions, housing and so forth that are available and ask people to apply for them. We must keep in mind that treating others with respect, love, and good socials and spirituality sharing we can all be in the winner’s teams.
3. Leave a paper trail. When you communicate via email or other writing announcements, you have everything in writing. Follow up each oral communication—personal meeting, telephone or skip conversation—with a written summary. This allows greater responsibility, giving value to our culture and good entrusted to our profession of faith. An early memory avoids oblivion to the positive degrees; thus, the scope is achieved to solve whatever problems that may exist.

[18] John C. Maxwell, *Liderazgo al máximo*. (Nashville, TN: grupo Nelson, 2008), p. 326.

4. Get the opinion of a person not involved, someone outside your agency, if possible. That way you have the unbiased judgments of an objective individual. 'It's better safe, than to deal with'. Dealing with the present problems, we all look for how to fix them and we cannot be expected to increase. Be prepared for problems to arise. It is better be able than to be struggling with imperfect solutions that only cause separatism and destruction for our fellowmen. Join all humbly to solve problems and work for the good of one and the other, it is the solution to turn a world of pain in a world of peace.

These guidelines may not prevent accusations of nepotism, but at least you have a record of your attempts to avoid it. These problems were scrutinized through interviews for assessment.

These interviews gave the readers a sense of the people's perceptions of the Church and their expectations for it. For some wasted no time to say publicly that they recognized that the nepotism that operated in their system was a sign of weakness based on fear and mistrust. They also expressed a willingness to work with any new recommendation as long as it is for the benefit of the people of God. Others expressed a great fear of take-over by other upcoming leaders and their families. However, others considered themselves as leaders above all members in the Church.

What suggestions can I make to address these concerns? We will see the results in the following chapter. Let us now explore the second method of approach-Survey.

Survey

In addition to the interviews, a survey provided ways for this thesis-project to explore the issue of Church collaboration. Twenty pastors received this survey at the Hispanic churches in the city of Lawrence, Massachusetts. The survey questionnaire with all responses can be fully viewed in Appendix A.

Why Was this Church Chosen?

The Hispanic Church of the Living God in the city of Lawrence has been ministering for more than thirty-four years in the Merrimack area. The Church remained united with more than half of the Spanish-speaking churches. In turn, it seeks to work tirelessly, united with all Hispanic Christian churches. Given that, instead of growing it has remained with ups and downs in membership totals, we want to search for unity for more growth by joining efforts with other churches. We realized that a model in a collaborative and cooperative ministry is necessary for growth, not only his Church, but also in religious organizations of this city and other cities. Today, more than ever, Hispanic churches have a growing account in Lawrence city, forming one hundred and two Hispanic churches.

In this survey, twenty questions were designed to extrapolate the ideas of each pastor.[19] These were the questions presented to the pastoral staff:

[19] Survey questionnaire, 03/06/11, Iglesia La Nueva Simiente, South Lawrence, Massachusetts.

1. ¿Desde cuándo han estado reunidos como pastores en la misma plataforma ministrando? *[Since when have you been together as pastors ministering on the same platform?]*
2. ¿Sabe usted de cualquier otra iglesia haciendo una encuesta como ésta? *[Do you know any other Church doing a survey like this one?]*
3. En su iglesia, ¿a veces encuentra cualquier problema accidental? *[In your church, do you sometimes encounter any accidental problem?]*
4. ¿Cuánto tiempo lleva ministrando su congregación? *[How long have you been ministering your congregation?]*
5. ¿Está su iglesia unida a Concilio? ¿Qué ventaja tiene ser parte de un Concilio? *[Is your church attached to Council? What advantage does being part of a Council have?]*
6. ¿Qué ventaja y desventaja hay en no pertenecer a un Concilio Cristiano? *[What advantage and disadvantage there is in not belong to a Christian Council?]*
7. ¿Cómo ve usted la moral de los hispanos en Nueva Inglaterra? *[How do you see the moral of Hispanics in New England?]*
8. ¿Es la cultura hispana una barrera en la ciudad de Lawrence para aceptar el Evangelio? *[Is the Hispanic culture a barrier in the city of Lawrence to accept the Gospel?]*
9. ¿Cuál es su doctrina? ¿Es su iglesia diferente de las otras iglesias hispanas? *[What is your doctrine? Is your Church different from the other Hispanic churches?]*

10. *¿Puede visitar su iglesia cualquier otra iglesia? ¿Por qué, y por qué no? [Can your church visit any other church? Why and Why not?]*
11. *¿Qué puede usted hacer cuando su iglesia es formada por jóvenes y niños más que la asistencia de adultos?* [What can you do when your Church is formed by youth and children, more than adult assistance?]
12. ¿Qué se hace para mantener la identidad de su juventud que se pierde a causa de nuestra debilidad para convertirlos en líderes, para ayudar a los demás previniéndoles a otros que caigan como ellos cayeron? [What do you do to keep the identity of your youth being lost because of our weakness to make them leaders to help the other ones preventing others to fall like them?]
13. ¿Qué actividades practica con los miembros de su iglesia para tenerlo sirviendo en unidad, tanto a la iglesia como a la comunidad no creyente? *[What* activities you practice with members of your Church to have them serve in unity between the Church and the community of nonbelievers?]
14. ¿Cómo romper esta barrera que llamamos miedo o la desconfianza entre los cristianos para llevar unidad en Cristo y por Cristo? *[How do you break this barrier that we called fear or mistrust among Christians to bring unity in Christ and for Christ?]*
15. ¿Por qué los cristianos que pertenecen a Concilio no quieren participar con los creyentes independientes? [*Why Christians who belong to a Council do not want to participate with independent believers?]*

16. ¿Qué hacer para continuar para cerrar la brecha de edades relacionalmente para evitar la pérdida de la lengua hablada a una cultura extranjera que es el medio ambiente durante el proceso de envejecimiento? *[What do you do to continue to close the gap of ages relationally to avoid the loss of the language spoken to a foreign culture that is the environment during our aging process?]*
17. ¿Usted cree que nos puede decir, en la confianza, lo que puede hacer y no puede; es decir, el talento que tiene y que no se podía llevar a la práctica? *[Do you believe that you can tell us, in confidence, what you can do and cannot, that is, talents that you have and that you could not put into practice?]*
18. ¿Qué puede usted hacer cuando viene a su iglesia un miembro de otra iglesia a visitarle? [What can you do when a member who belongs to another Church comes to visit your Church?]
19. ¿Le gustó el cuestionario dado por el solicitante? ¿Cuánto? *[Did you like the questionnaire given by the applicant? How much?]*
20. ¿Es la unidad de suma importancia para usted e iglesia, para el trabajo de forma colaborativa entre su iglesia y fuera de la iglesia? *[Is the unity of utmost importance to you and Church, to work collaboratively between Church and outside the Church?*

To work more effectively, the facilitator found many similarities among the responses to the questions asked to the AMEDAL pastoral staff from Lawrence, Massachusetts. Thirteen pastors completed the survey from that facility. To support everyone to do their best thinking and practice to do this, the facilitator encouraged full participation, promoted mutual understanding, and cultivated shared responsibility. By supporting everyone to do their best

thinking, a facilitator enables group members to search for inclusive solutions and build sustainable agreements. From their cooperation, we have selected five pastors that provided different answers, which are very significant to learn from them. We will present them as Pastors A, B, C, D, and E. From their contributions, we have chosen the following questions with answers provided by the pastors here mentioned for the subsequent questions: # 1, #7, #13, #15, and #20. These questions indicated the enjoyable and pleasurable choice of the people without any analysis. Their similarity to one another was remarkable since they were addressed individually to each pastor, all of whom responded with a lot of interest.

Question 1: Since when have you been together as pastors ministering on the same platform?

- Pastor A: “Since today.”
- Pastor B: “In some visitations when I'm invited, in times of special services.”
- Pastor C: “When I have the opportunity to visit some Church.”
- Pastor D: “In few occasions when I'm invited, in time of special services.”
- Pastor E: "Never, I do not like being as participant in different platform, unless it is not in the Church to which I belong."

Question 7: How do you see the moral of Hispanics in New England?

- Pastor A: According to their culture morale it has improved, although among some has deteriorated.
- Pastor B: Latino Americans to improve their morale would need greater religious attention.

- Pastor C: Because morale is very poor between Hispanics, Lawrence needs pastors and leaders full of God power, who work together to rescue souls to improve Hispanic behavior.
- Pastor D: After the churches have increased among Hispanics, the moral among Hispanics has been improving.
- Pastor E: I see morale among Hispanic better than in past times.

Question 13: What activities you practice with members of your Church to have them serve in unity between the Church and the community of nonbelievers?

- Pastor A: Visiting homes, different services in Church during the week directed by men, women, youth, and children's society; they all have individual services.

  Pastor B: Visiting, from time to time, to the churches of our own Council using the ministry of talents and gifts among them.
- Pastor C: The distribution of leaflets in the city and participation in Church services among all without partiality.
- Pastor D: Visitation to homes, hospitals, prisons, and doing humanitarian works with the needy.
- Pastor E: Preaching, teaching, counseling, making disciples and others.

Question 15: Why Christians who belong to a Council do not want to participate with independent believers?

- Pastor A: I have never believed in independent churches.
- Pastor B: The Council forbids me.

- Pastor C: The independent Church, I consider it as a legalistic Church and nothing more.
- Pastor D: Jesus was independent and I follow Jesus, not man. Councils are only done by men not by Christ.
- Pastor E: Because when we are together only hypocrisy shows, because we are followers of Christ in a different way. Some believe in Council, and the other does not.

Question 20: Is the unity of utmost importance to you and Church to work collaboratively between Church and outside the Church?

- Pastor A: Yes, it is extremely important.
- Pastor B: Christ ordered it and I think so, we must be united (John 17:11).
- Pastor C: Unity is paramount and like that must be a true believer, united and kind to others.
- Pastor D: Unity is an opportunity that Jesus Christ gives us to join the Heavenly Father.
- Pastor E: In the unity there is understanding and understanding there is love; this is the most beautiful thing that a Church can have for the good of believers.

According to the Pastor and his staff, the goal that AMEDAL sets out to achieve is to encourage and support other Hispanics and congregations with their gifts and talents to build God's Kingdom. All these points were so vital for the writer of this thesis, and he appreciated them. We found great help in this research to assess and evaluate the work and collection of ideas and contributions done in the ministry by each minister for the benefit of the Church was

working well with everyone assuming his or her ministry task under one leadership. The common theme in their responses included unity, understanding, knowing when to take turn to teach one another, as well as showing respect for one another. Again, the lesson is to utilize this approach as a model for the use of other Hispanic churches to teach and apply collaborative ministry.

This survey encouraged Hispanic Christian Church leaders to pursue their goal in order to achieve collaborative ministry. We should not fear, but instead we should try to eliminate the obstacles that are creating the fear in us. The greatest enemy is nepotism practiced by the Church leadership to protect their reign and power in the family. This will continue to destroy the great things people have going for them: gifts and talents.

Conference/Workshop

Another very interesting method using a practical case study was done through a workshop at the conference, which was in South Hamilton, Massachusetts, at Gordon-Conwell Seminary. This setting was very enjoyable and informative. The discussion with other colleagues about how we can come together in putting aside our differences and work with the same interest proved to be encouraging. Let us now explore the third method of approach, the Conference/Workshop.

The author participated in a special room; he was with competent instructors. He was learning relevant points to be able to have enough knowledge to do his thesis the best and easy way. In that place, there were people from different site of the United States and other

nationalities.[20] In the presentation, Linda Triemstra addresses the better way to do the thesis. She spoke about the mistakes and weaknesses of the thesis writers. She proposed the principles that should guide a successful collaborative ministry the way instructions were given. That was of great impression; all students were very grateful. These fantastic principles are taught in the workshop section. During the time of presentation of workshop, the instructor presented a thesis already made from someone who had graduated; this was done as an example and notion of how to do a theological thesis.

However, to achieve this goal, students must work together according to instrution workshop. If the learning in that perspective, they will come to realize that ignorance and pride are the main factors that obstruct all human progress. They must understand that they need to dialogue among themselves. They need training to be able to develop a wider vision and to work toward unifying with God for the cause of Christ. This way they will know that they are creating a powerful fellowship of leaders. In addition to that, the writer of this thesis enthusiastically encouraged every fellow worker involved in ministry to embrace a common vision, stay together and to work together without fear and mistrust.

According to student contributions in the comments after the explanations of the instructor, we need to join our talents and gifts. In addition, it is time to make an effort to keep our cultural background and identity. People who were born here in United States need to be humble as a child so they can follow the instructions given, to get the achieving of a good theological culture. Regarding the culture and identity of the Hispanic people, youth and even

[20] Gordon-Conwell, Theological Seminary, 130 Essex Street, South Hamilton, MA. 01982, Workshop instructor: Linda Triemstra and Staff, January 26, 2015.

adults that were raised in America, they are less aware of their culture identity. Therefore, they tend to leave the home and the Church. Christian leaders need to re-balance the equation to bring the Hispanic youth back to their home and to the Church. It is commonly accepted that they left because they saw a lack of unity. It is commonly accepted they complained that the Church did not use their gifts and talents, and so they looked for other avenues where their gifts can be used.

Another consequence that is observed for several multicultural meetings"[21] the people of the Church, some laity and some Christian leaders had almost the same complaint about the younger generation. They conveyed that some Christian leaders are not coming together to use the children's gifts and talents and to convince them that they are valuable. As voiced of observers, multicultural Christian leaders have seen this with a dangerous eye, not to support the generations of immigrants' children with a good vision. The battle is not simple, but it is believed that if they could work together, these Church leaders would identify their faults and weaknesses. This way they will learn to remedy and fill up the gap that they have left empty for a long time. With the lesson learned, they could melt their feeling of fear and mistrust to have a common vision of uniting the gifts and talents of the Church family but need to stir it up. As gifts and talents are used, desire to serve Christian with them will increase. The church should not neglect the gifts and talents of the Church family but needs to stir it up. As gifts and talents are used, desire to serve Christ with them will increase and also will prevent leakage and loss of our youth and even to our children.

[21] Multicultural meeting, March 18, 2016, Community Christian Fellowship, Lawrence. MA.

Workshop

The workshop instruction for preparation of thesis is vital and of high both value for all those who seek to give a leap to end the scope of their dream. The instructor was well prepared. She demonstrated her ability to make us understand the best way to write our thesis. We understood that the form of a thesis done collaboratively also was effective for all those seeking improvement in their writings manner.[22] When people work in unity and mutually corroborating fact everything is nice and acceptable form between one another. For this reason, I liked the books of Loughlan Sofield and Carroll Juliano; although I felt satisfied with the expressed words of the instructor in the workshop at Gordon-Conwell given, which was a great base for all students; but yet when we speak of unity and collaborative model, when using the books of the two writers already mentioned, it makes for a stronger thesis preparation. We kept searching to cooperate, kept digging to get the appropriate point to work collaboratively giving the best encouragement that human deserves, on collaborative ministry designed to encourage Christian leaders of ways to approach the problem the Hispanic community is facing. This introduction is in chapter one and represents a means to find a way to resolve the problem indicated with existing model. In that line of though, the authors Sofield and Carroll in one of their books Collaboration: "Uniting Our Gifts, recommended four steps for effective collaboration: coexistence, communication, cooperation, and collaboration."[23] The teaching in this book brought brilliance ways of solution to problems everywhere in the family as well as

[22] Gordon-Conwell, Theological Seminary, South Hamilton MA. January 26, 2024.

[23] Lauhghlan Sofield & Carrol Juliano, *Collaboration: Uniting Our Gifts in Ministry* (Notre Dame, IN: Ave Maria Press, 2000).

culture. Sofield and Carroll offer many possibilities to take the problem and work around it with efficiency. Their offer is a collaborative ministry model, which they define and employ.

We believe that the workshop should be conducted in cooperation and in collaborative ministry, and everything comes within the unit. In this case, always, for the preparation of thesis, the workshop is of great value and is very necessary to the charge of the workshop. With the workshop, we reach our goal.

Collaborative Ministry Model in Sofield and Juliano View

This model begins by asking two questions: What is collaborative ministry? How do you implement collaborative ministry? To introduce the model, Sofield and Juliano explained the importance and the urgency of doing collaborative ministry everywhere, in the corporate world or in the Church. These workshops, conducted by people well prepared, bring us memories and examples of good writers in their national meetings, as an example are Sofield and Juliano in their meetings and writings of collaboration. They write clearly and safely, suggesting the importance of a ministry not only eloquent but also collaborative. This contributes to humbly cooperate in a better Christian brotherhood, intimating clarifications of things that happen within the collaborative ministry. Their mention is as follows:

> At a recent national meeting, there were more workshops on collaboration, collaboration ministry, and collaborative leadership than any other topic. Discussion among the presenters revealed that there was no universal meaning for the term. Clarification of the term collaborative ministry is fundamental. When a common understanding is absent, ambiguity reigns. Ambiguity generally produces anxiety, tension, and conflict. Anxiety, tension, and conflict, in turn, often impede collaborative ministry. Since a common understanding of the term is the starting point, we begin with

> a working definition of collaborative ministry… Finally, a model for… collaboration will be introduced.[24]

This writing is quite strategic to maintain the mentality of Latinos active perceptively, only to understand the writer expressions, a good definition of this method will help the reader to follow. The reader should refer to chapter 1 for the answer of the question: What is collaboration? The lesson learned helps to builds the case study for the Hispanic Collaborative Ministry Model. Also, the lesson learned support for the reconquest of a city that is spiritually and materially in chaos culture and religious doctrine.

Hispanic Collaborative Ministry Model

Here, the writer of this thesis has established five major steps that help educate the leaders of the Hispanic Church in the community. They are the following: coexistence, communication, cooperation, collaboration, and co-fraternization.

In this thesis-project, the Hispanic Collaborative Ministry will use the first four ideas or principles crafted by Sofield and Juliano in their book *Collaboration: Uniting Our Gifts* to build an excellent case study on a Church-planning project. This case study reveals how unity, fellowship, or co-fraternity play a great role with leaders at the table of unity and understanding. This complete model reflects the Hispanic style and culture. This model eases friction that might exist among these leaders who live with fear to trust their own brothers or sisters who associate with them. This model re-creates for them hope that generates trust and not fear. This model gives confidence to open up to others and to contribute so that Christian

[24] Sofield & Juliano, *Collaboration, p.* 17.

leaders can use collaborative ministry in a special way, as a precious model for advancement in the communities. The case study by Sofield and Juliano contributes highly to this new development. Only a difference between them and Hispanics, writers put emphasis on four points while the Hispanic CMM extends to five.

The four steps case study by Sofield and Juliano constitute a boost to doing fellowship in the Church ministry. The Sofield and Juliano collaborative ministry model and the Hispanic ministry model combined to provide the solution by a Seven-Step Plan program for this thesis-project. Using as an example of issues and concern, the writers in the book collaboration used a study case of *Uniting Our Gifts* written by these authors Sofield and Juliano that addresses personal and financial issues. The case study is one with the Washington Middle School."[25] Another case study[26] created about Church planning vision will be used as well by this writer to evaluate a similar situation in the Hispanic community but one that must deal with mentality and cultural issues. The workshop section will cover both case studies as they are engaged to resolve discrepancies that they need to eliminate to institute a new collaborative model with Hispanic Christian leaders sitting at the same table. And immediate use that occasion to let them know how important the workshop theological preparation is and immediate, use that occasion, to let them know how important the workshop theological preparation is; and then to follow the process of the workshop given by the instructors at Gordon-Conwell Theological Seminary, Linda Triemstra, and staff.

[25] Sofield & Juliano, *Collaboration,* p. 170.

[26] Appendix B.

It is not so easy after being a leader, to humble oneself to a workshop that teaches how to be collaborative, which can perform functions of liberation while conquering a city in need. This thing happens when pastors really care for God's ministry and the best of the community. For this to be seen by people in our environment, pastors and churches should be united. The writer John Dawson says: "When the churches of the city are connected, have great power to uproot the kingdom of Satan in that city"[27] Concerning the Middle School case Study[28] reflects on a desperate financial situation for some girls who could not afford going to school in order to finish their education without getting some help. This is about some grant money that they could have if there were administrative leaders who could convince the grantor of the need to deliver to the grantees. But it is important for someone to meet with the girls and asses their needs.

In the teachings of the writers, they mentioned a group of women who had great concerns for the girls' financial status and took the initiative to go after the grant that was available. They contacted the association granting the fund. This group of women supports these girls. This group of women suggest us healthy interest in ferment well with one another, this is a cooperative and collaborative way. They had to join and operate in partnership to achieve its goal effectively. When working in unity we are all winners! Now, with the case study concerning the Church planting project, the author of this thesis made a similar approach in designing a case study with an offer of $400,000 distribution to help a small Church-planting

[27] John Dawson, *La reconquista de tu ciudad*. (Minneapolis, MN: Editorian Betania), p.72.

[28] Sofield & Juliano, *Collaboration,* p. 170.

project.[29] The grantor wanted the recipients to be an organization that required the collaboration of many leaders who must make a request together to get this fund. They must convince the grantor of the need to encourage the Church-planting in its community. In order to receive the grant, the following questions must come into account with answers, a, b, and c, must be answered with a sympathetic heart, not apathetic but with the sense of responsibility.

a. Is it necessary to have the Church planted there? What are the needs of the people? Are they thirsty for the Word? Is there a need for evangelization?
b. Why should we help if there is nobody to attend? What other needs are there?
c. Is the community safe enough to invest to buy musical equipment?

This new project emphasizes a spirit of collaboration based on the same idea of the case study introduced by the authors Sofield and Juliano. During the practical workshop session on collaborative ministry the writer of this thesis used the same approach of the writers.[30]

As they mention in the Washington Middle School case study to practice the example in the forum at Pompano Beach, Florida in November 2007. The case study was used to assess the good intentions of our leaders and to instruct them about the beauty of working collaboratively. About this method of learning in collaboration, very trusted Hispanic pastors can be able to follow this collaborative idea and to keep it as sample to practice unit to accomplish Christ's mission for the sake of the Church, putting a stop to the limited assists the temple, and arouse the interest to the achievement of greater assistance.

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[29] Appendix B.

[30] Sofield & Juliano, *Collaboration,* p. 170.

On many occasions, we realize the difference when you are not used to sit to participate in the same table, we felt like strangers, but there are others who can play at the table and spend as if always kept together. There are pastors who never shared the platform with another pastor unless they are good friends and still not have confidence in the work of each other. But accidental time sitting at the same table, you can see the strange environment.

People cannot get along when fear, mistrust, betrayal, and nepotism are dominant factors in the church leadership. There will be too many waves and a continuous fight of power. Collaboration will never work when fear, mistrust, betrayal exist. Because of unfairness to others, the Church should not accept to do nepotism. Chapter 5 will provide the solution to nepotism and a Seven-Step Plan will help to lead the way. Consequently, people are free to work in different group to see what they can accomplish. This was the intent of the resource and large financial support offered for the Church-planting project. To receive it, the Church leaders ought to sit down at the table and see how they can team up to leaders ought to learn to sit down at the same table and see how they can team up to obtain a common goal. This case study is in Appendix B, which will be discussed more fully in the following chapter.

At least ninety Hispanics pastors and leaders had the opportunity to participate in the survey for the achievement of this thesis, the facilitator for that realized that unity was of prime importance. Given the opportunity to work together on this Church plan project, Hispanic Church leaders can look over the Church situation and seek for a common ground on what constitutes a roadblock to the problem. This Church plant project should remind the big groups of pastors and leaders that at least had the opportunity to be part of this blessing and collaborative strategy. In the workshop, at the time of the pastoral meeting, the writer of this

thesis being in front as he spoke to the pastors, informed them that he cannot do it along, that without them he cannot achieve his goal, he needed them to work together. Only unity helps a Church to be successful and to grow as one family. This Church plan project modeled other Hispanic churches that succeeded in manner.

At the meeting of pastors, after explaining the Church plan case study to the ninety pastors and leaders, they were given the survey form. The surprise was that each pastor came up with a solution to lead the project and to manage the budget. They came up with convincing words for the grantor to release the funds. After all, some pastors came to us asking me if we really had the money, then I responded, we get the money when we obey the new model and finish learning to work collaboratively; yes, we will get anything we want by being in unity for the sake of Jesus. We must remember that Jesus longs to see your Church working in unity. This is because "When Christ come to our lives, he does not come to destroy our ethnic or cultural identity"[31] the more united we are with each other, the more we proclaim that we are ministered by Him, and our Hispanic culture collaborate with honor, respect and always with a strong desire would be maintained to work collaboratively, to always be all winners.

Other insightful information received are the feedback from the interviews, the conference, the workshop, and the surveys from many Christian leaders involved that brought great energy among the brothers. The author of this thesis will discuss the outcome and reactions in the following chapter. Because unity is what makes the difference!

[31] Villafañe, *Seek, p.* 49.

Conclusion

The world today is crumbling, and Church leaders are now living in a decaying atmosphere. It is an empty world without a spiritual vision and plan. The only remedy that will change this is for the Church to become unified and organized. Doctrine today is so scrambled. Pastors and leaders are called to work or leveling what is out of level. This is the primary cause to bring the churches, pastors, and leaders to work together and collaboratively humbly. The world needs to live together to live in a better life. Then, the people of God will offer the best of themselves, which they have withheld for a long time—the talents and gifts that God has given to them. For that to happen, Hispanic Christian leaders must become conscious of the fact that they need to reconvene by accepting a new recovery process, which the author calls Seven-Step Plan. This Seven-Step Plan will help the Hispanic Church leaders to know and trust each other. The plan anticipates great solutions to the common problems Hispanics have among themselves: fear and mistrust. With this plan, they will also discover the joy and happiness there is to work together to resolve common problems.

CHAPTER FIVE

OUTCOMES AND CONCLUSIONS

Introduction

This chapter provides systematic feedback from the interviews, conferences, and organized workshops, in which Hispanic Christian leaders participated. In this presentation, the methods used such as survey, interview, conferences, and workshop helped participants learn to lead better by association and teamwork. We are convinced that, in following the plan offered, the Hispanic Church leaders will have a path to follow with respect to one another. Interviews, surveys, conferences, and workshops are helpful tools to guide the Christian leaders for a more robust Hispanic Church community in Lawrence, Massachusetts and in all New England. Considering the challenges of the Hispanic community and churches it would seem that the Church of Christ needs to reevaluate its understanding of the Holy Spirit relative to Church mission, particularly with regard to spiritual warfare.

In chapter five, we turn to our final area of consideration for the transformation of the Church and it missions. That is a holistic approach which addresses both the spiritual and physical needs of the poor in the city. The way to be reliable to carry out an effective mission is right through the unity, reinforcing the new model of collaborative ministry, working as one family in humbleness so that we can have better holy testimony before the eyes of our Latin race and others. This final chapter focuses on seven conclusions which were drawn from the respondents. These conclusions are:

1. Most of the Hispanic leaders do not like to work collaboratively in their ministerial obligation because of *fear and mistrust.*
2. They are over-protective of their ministries and therefore do not seek out ways to help and encourage others to grow in the ministry.
3. People's lack of trust and confidence in their leaders caused them to leave the Church.
4. Certain Hispanic Church leaders ignored the people with gifts and talents and did not allow them to utilize their gifts and talents for the building of God's kingdom.
5. They need a better understanding of collaborative ministry among churches and the people of God.
6. Lack of resources, communication, and competing priorities hinder people from exercising their full potential and ability to serve.
7. Because of cultural mishaps, people tend to work alone.

Outcomes

After a careful analysis of the research, it was determined that in order for any change to be accomplished and for any possible solution, leaders of the Hispanic churches for whom collaboration have been a problem need to be educated. The result would be a common religious structure through the creation of a helping-hands group, which is necessary for establishing a good collaborative teamwork ministry. No person can exert a charge unless they have a notion of what to do. Neither, if someone does not know the value of unity, they must first learn its value. We know that not everyone who is grouped is attached. One thing is to be

clustered, and another is to be united. The person unity intended to act and communicate; the one, who is only grouped, receives jostle from those who repudiate the warmth of another. The collaborative ministry is to work united, for the glory of God. Although many had a desire to support this new endeavor of working collaboratively, it got off to a slow start.

The people of the Hispanic community were slow to embrace change. They were especially wary of moving to a new collaborative ministry. Although they were willing to work, yet they were willing to initiate a new approach. The Hispanic Pastoral Association, "AMEDAL" of Lawrence Massachusetts agreed that a common vision is important if they are truly living for God and serving the people of God. They did not want to see a divided Church because Christ, who is "the head over all things to the church,"[1] is one. Many of the participants received very warmly this new approach.

Another lesson learned was that the one-way method of doing things is unacceptable. This wrong way of doing things made a great impact on the assembly of pastors, who met regularly to confer with one another and to discuss commonalities and other issues, as they might be pertinent. The writer of this thesis used the opportunity to ask questions to the Church leaders as they gathered for a special meeting.[2] Another meeting of pastors and leaders took place, to encourage unity among pastors in which they took time to pray individual prayers and read the Bible. Interesting points were discussed ed for the good of the community, churches, and leaders. Then after, we all participated in a delicious lunch, sitting all around the table. In this, we learned how important unity and fellowship with one another is.

[1] Ephesians 1:22.

[2] Hispanic Church of the Living God (Church Inc.), Lawrence, MA, July 6, 2015.

The writer of this thesis made mention of the Seven-Step Plan project used at the workshop addressing the issue of collaborative ministry that is lacking in the community. A request to sit down with some Hispanic pastors was made and they were asked to help with the completion of the survey for the thesis. At the same time agreed, all excited, answering an agenda of twenty-nine questions. These were answered cooperatively and collaboratively.

This work was a success. It was surprising to learn how these leaders reacted in providing heart-felt answers to the subject. When asked what the Church will do regarding the lack of collaborative work, the answer received was unanimous. They want to see a change in the framework and the structure of the Church constitution to change the leadership power to establish what they could enforce in this new way of doing ministry, the Seven-Step Plan. Later, more leaders joined the team to share their ideas. The Church family members also suggested the restructuring of some of the churches in the community even if it means removing unqualified leaders. Several pastors and leaders from the "Evangelic Ministerial Association of the Lawrence Area "AMEDAL" met to respond and generate a great idea and interesting thoughts. All of them liked the expression where there is unity there is strength, both through meetings workshops. There were the consideration and support from ministers and leaders. Now taking into consideration the proposal of the new model of collaborative ministry, they vowed to work showing a keen desire to work together, intimating with people so that they seek to have continuity of unity and of good behavior to share collaboratively, within a hotbed of gifts and talents.

In the presentation of workshop and survey given to the pastors, leaders and Hispanic people, they saw this as an opportunity to start working cooperatively to help eliminate the old

custom, which is to lead the Church as a private property. Some pastor and lay leaders felt that the Church where they are leading is something they own because they have invested their time and resources in the Church and to see how it grows, they claim ownership. This attitude creates spiritual friction among the faithful, as well as the non-faithful in the Church. It is necessary to pray for this friction to cease if the Church embraces this new approach to collaborative ministry. Some comments were heard from some ministers condemning those who reject the opportunity to work collaboratively. But this is not a matter of forces; it's just a ministry that should run through all constitutions in general. Not only in family memberships, but it is about the family of God. Now, this new model, the Seven-Step Plan of Christian ministry, focuses on new ways that offer the needed education to correct the problem of fear and mistrust, and even mediocrity, which are hindrances to learning and applying the right content for better service.

The Church of the Living God Model

We have reported under the research process in chapter four, Figure 1, as the church is directed, into a structure of the Church and members who are part of the collaborative work carried out in unity.

The functions performed within the group correspond to two basic categories: 1st) functions of the administrative body and 2nd) labor functions. The officers may disagree about these distinctions, but the main distinction is that the administrative body is that of which advises, and the workers are those who execute.

This organization is an exemplary Church with good behavior, showing that Jesus Christ is one, and that we can all obtain "the mind of Christ."[3] Having the mind of Christ means that we understand God's plan in the world to bring glory to himself, restore creation to its original splendor, and provide salvation for sinful mankind. Having the mind of Christ means that we agree with: Luke 19:10, “For the Son of Man came to seek and to save what was lost.” This organization, the Hispanic Church of the Living God (HCLG)”[4] is an exemplary Church of good behavior, both spiritually and materially. (e.g.) (e.g.) Maintaining the norms already taught, by Jesus Christ and the apostles, sharing with church organizations in their invitations, teaching a pure gospel in a clear way. Helping those in need with their requests, sharing the church building with pastors from other organizations, and cooperating in requests for lack of necessary support in money and request for different types of support. It provided answers that Christian leaders and believers were looking for. HCLG leaders used good structures of leading a collaborative ministry Church without exercising prejudgment and prejudice toward others in the family Church-based. Everyone is encouraged to participate in various ministry programs that they have in place to help developed hidden skills that people have and to use them for the advancement of God’s kingdom. This learning characterization has motivated the author of this thesis to carry over this glorious model of evangelization through a collaborative ministry in Lawrence, Massachusetts and, if possible, around the world. This ministry is vital for pastors and leaders who through the Seven-Step Plan really accept this new method.

[3] 1 Corinthians 2:16.

[4] Hispanic Church of the Living God (HCLG), 350-354 Common Street, Lawrence, MA. 01840.

Churches that for a long [i]time have been looking leaders have agreed to collaborate through a survey questionnaire they filled out individually. Now to enrich our ministry we must stay as the Lord had called for revival in your Church. Now is the time, before accepting what already was, staying bound to be filled with the Holy Spirit. This is what the writer of this thesis seeks to renew. For alike, we also receive as happened before, the Lord's promise. They were filled with the Holy Spirit, being of one mind,[5] they were together, and had all things"[6] This is one of the main reasons the writer of this thesis united with his Church and seeks to work with the other churches in the area. But without the Holy Spirit, it is impossible to be effective in the ministry of collaboration. Without unity and without working with one mind and purpose, we cannot reach to obtain the plan of the Holy Spirit. We must first unite ourselves. May God unite us in Him.

We must be united first for God to make us one with Him. This is what is all about the Church structure and its model. It is not a structure to speak ill of the pastors and leaders or their membership, but rather seeking unity among all so that we are of one mind getting the mind of Christ, "that they be of the same mind in the Lord",[7] So that, "Let this mind be in you, which was also in Christ Jesus."[8] Let's break the ligature of fear and mistrust. All ministers must know that the writer of this thesis gathered many insightful comments, which were designed to get answers concerning the Hispanic Church and the lack of collaborative work in ministry.

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[5] Acts 2:1.

[6] Acts 2:44.

[7] Philippians 4:2.

[8] Philippians 2:5.

During ministerial meetings, the facilitator heard questions like: What are the hindrances to working collaboratively? It was with that question in mind that we contacted the AMEDAL. This is the name of the association of pastors and church leaders in the city of Lawrence, Massachusetts. They are worthy of respect. The writer of this thesis joined them to work collaboratively with his Church. The writer of this thesis was informed that the Hispanic Church of the Living God is united by that association, in which, every year an event of gifts and talents is held, which calls for all participating churches. This is glorious for greater collaborative scope, so we continue to work with the new model of collaborative ministry. The writer of this thesis informed the pastors and leaders for clarity, informed the pastors and leaders for highest clarity, that the Christian Hispanic leadership in most of the churches and at some other places have no expertise in mentoring talented and gifted Christians to grow in the ministry. Church leaders and pastors need to make any necessary adjustments.[9] In this case, The author of this thesis seeks to encourage other leaders of the Hispanic Churches, inviting them to use the presented model of The Church of the Living God, which is, (Ministering to the Latin- american Community, a study of transformation of the Church of the Living God, using a Collaborative Ministry Model.)

This is the ministry model of the thesis plan, and it must be presented so that the Church can then have effective development.

[9] Rev. José A. Santos Jr. Ministerio Apostólico Jesucristo es el Señor, Lawrence, MA, 2016, Membresías, 2000.

the writer of this thesis seeks to encourage other Hispanic Church leaders to utilize the model plan of the thesis presented, so that then the Church has effective development.[10]

As evidential proof of the collaborative project, we give insight of all the magnificent plan of collaborative ministry among the Christian churches.[11] Using the strategic plan we follow up with these Hispanic churches located in Lawrence, Massachusetts to see if they would accept this model (The Seven-Steps Plan)"[12] The leaders were present to collect or give feedback to this writing about the new model process implementation and explain how it works for them. They said they were very pleased with the progress made and that they will continue to follow through.[13]

In addition to the interview and the survey feedback, there were also many positive responses from the people. These were the ones who were involved at the conference and who participated at the workshop in the implementing personal meeting. They emphasized the fact that they need a better understanding of collaborative ministry among all churches. Some state that it was a challenge in a new way and that they will do whatever it takes to implement this new model. Without exaggeration of the writer, people were excited to see someone step forward with an initiative to address such notion of collaboration and unity among churches. Upon participating in the workshop, the people understood that the essence of collaboration is

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10 Rev. Leopaldo Ramirez Peña, Calle 2nda # 07, Brisas del Este, República Dominicana, Ministerio Acción Social. Membresías, 215 Meeting and questionnaire, at 'AMEDAL' 582 Essex St. Lawrence, MA. 01841, September 2016.

11 Hispanic Assembly of God Church, 14 Vine Street Lawrence MA, 01841, June 2, 2016, Membresías, pp. 150-225.

[12] Go to page 126-127 for a seven-step plan Page.

13 Rev. Milagros Grullón, Community Christian Fellowship, Lawrence, MA. September 24, 2016.

to work as a team and not as individuals. A good ministry that is functional always involves more than one person to build it. That is why the Spanish Church of the Living God must work in conjunction with a governing body in its structure. That is way as well “This is what we needed. We are going home to follow your advice”,[14] said other evangelical leaders.

For as long as we have been struggling in these surveys with the pastors of this city, there have been many Hispanic pastors we have analyzed one by one in the way they run their ministerial way, all exercise it differently. But, with the thesis’ model, working in unity, they will feel stronger while continuing to work for the glory of God. There is a possibility that with the thesis plan, it will be helpful if we do not follow just man's rules, but rather instructions in the teachings of Jesus Christ. We can cite as evidence of this the way each church is indoctrinated. (e.g). in praise, the way of praying, singing, preaching, speaking, and indoctrinating.

In the first chapter we explained what collaboration all is about. However, we are pleased to take a statement from the French language word for "co-laborer" co-llabourer, which means “working with or together” which is a direct translation of the English word “collaborate.” Today, great results are on the way with the planting of good seeds in the lives of others. In the Hispanic culture, the motto for unity is *Unity Makes Strength*. This motto constitutes a source of strength for the people who believe. Not only should everyone at the leadership level consider this idea of collaboration, but all age groups should observe it. Gifts and talents are not only found in music, preaching or dancing but also in some other aspects of Church services.

[14] Appendix B.

The idea of investing in one another is of utmost importance. Jesus invested His time in His disciples so that they in turn could invest in others. This writer has seen and continues to see more collaborative results because of collaborative work. As for investing in another Christ said: "sell all that thou hast, and distribute unto the poor,"[15] "He also said: Make to yourselves friends of the mammon of unrighteousness."[16] When you invest for another, you are corroborating and practicing collaborative model. This is part of the practice in the unity alike.

The writer of this thesis has been deeply moved, seeing that the youth of the Christian churches have found great entertainment outside their churches that have caused loss of young members. Our young people have large and beautiful talents and gifts. The model of collaborative ministry motivated the youth and, instead of the churches losing the youth, if ministers are motivated to work with them, they win more younger members, and our churches remain full of youngsters and others. The outcomes have been much more promising since there is continuous interaction with youth and elders. These Hispanic Church leaders will implement good and suitable programs to help sustain the Church community. That help displayed, but faith in Christ is what allows us to overcome all obstacles. They will continue to train and establish leaders to evangelize so that the lost could be brought into the house of the Lord. This new model of collaborative ministry will benefit the whole community and each ministry in the home Church. This new Christian ministry model is introduced here below in Next Steps.

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[15] Luke 18:22.

[16] Luke 16:9.

Next Steps

Because of the people with strong doubts and increase of complaints, God gives us the way so we can give direct assistance in the resolution, whatever the problem; this is through the power of unity. Pastors and leaders of churches in Lawrence area, the writer of this thesis encouraging you as Hispanic Church leaders and pastors to utilize the Seven-Step Plan. These steps will require the involvement of several Hispanic churches that will agree to remain in contact with the involvement of the writer of this thesis to develop a Church collaborative model, which will focus on Hispanic churches, and particularly in Lawrence, Massachusetts, and all New England. We introduced with gladness a Seven-Step working plan to the group of participants"[17]

This Seven-Step plan commits this thesis writer to do the following:

1. Seek the collaboration of seven Church leaders who accept the plan.
2. Set up interviews with leaders of Hispanic churches focusing on presenting the plan.
3. Offer workshop seminars to implement the vision for a new model of ministry.
4. Encourage Hispanic Church leaders to use this model for ten weeks.
5. Evaluate the outcomes after ten weeks.
6. Set up interviews to review plan's results with the leaders.
7. Implement the new plan on a more permanent basis.

[17] Pastors/ bishops/ elders/ deacons/ and special visitors: Church of the Living God (Church Inc.) Lawrence, MA. July 16, 2015.

The writer of this thesis had the honor to present this Seven- Step Olan, someone which was held at Pompano Beach on November 12, 2007. As part of this conference, it was mentioned in the workshop given in Gordon-Conwell Theological Seminary on January 26, 2015. The writer of this thesis used the successful Church-planting case study experience to educate others and, in particular, the Church of the Living God in the city of Lawrence, Massachusetts. The participants' experience at the workshop was used o carry out the new implementation model for other Hispanic churches around Massachusetts to establish the collaborative method of achievement. Participating in peer groups allowed them to discuss one specific idea and to share their own experience as leaders in their present churches. They conveyed their experience in such as way as to teach others what they knew. With tremendous trust in God, they prayed in fellowship and thanked God for what they saw and heard. They vowed to work along with the community members of the church to put this model in place and to develop a better relationship between the members and the community. Now they are ready to conduct the Church in a new way as a family of fellow-workers for one cause—to serve only Jesus Christ as Lord.

The participants agreed to stay in touch over a period of four months to evaluated and measure progress and to provide a report from the project they have studied together as a group. This project contains the results that they have studieds together as a group. This project contains the results that team concluded. Their final decision came together in one thought, which was, "I will do the same for my local Church."

Due to the implementation on this new model of collaborative ministry, we expect to see Hispanic Church leaders betters equipped in every area of Christian ministry. The

participants should be able to apply what they have learned though the interviews, conferences, and group sessions. The leaders and workers should be able to teach, educate, and equip others with the Word of God so that they can go out and minister in their communities and in their churches. When the Church collaborative ministry works at the leadership level, it provides a good example for others to follow. By maintaining the practice on leadership level, the collaboration manners provide us a concrete way for the conquest of the Latin race, which is held captive by Satan's strongholds, "they have power, but they are not invincible. They are vulnerable, but if we move wisely, we can knock it down."[18]

When everyone works collaboratively, it creates great harmony. When everyone participates with integrity and mutual understanding in each other's work, they contribute to the success of the team. The Hispanic Church leaders are aware that they must work hard at implementing this new model of collaborative Church ministry in a teamwork environment and keep their trust in God in order not to fail but having an effective spiritual development.

Recommendations

With this model of collaboration approach to the ministry, the writer of this thesis will continue to encourage the churches in Lawrence area so leaders on this leadership adventure show every race, and in particular the Hispanic community, that they are true children of God. To achieve this, Hispanic leaders must maintain a spiritual interest for the sake of the Latino community. Also, it is demandable the visitations to the "brethren churches" as a sign of Christian brotherhood. This is necessary to prevent neglecting one another.

[18] Dawson, John. *La reconquista de tu ciudad*, (Minneapolis, MN, Editorial Betania, 1991), p.141.

The writer of this thesis will continue to meet with the Church leaders and the Church members in the Hispanic community to discuss new collaborative ideas or plans as they become available. The chosen group shown in the structure of the Church of the Living God will make more than an effort to maintain and secure this on-going initiative. However, as Hispanic Church leaders struggle to find solutions to their many problems, they will remain focused on the battle to preserve their Hispanic culture identity in this and succeeding generations. This process of trying to work collaboratively will continue until the Hispanic Church leaders can convince the Hispanic community that they are ready to help by educating their children and the whole community.

Because of all these great opportunities, fear and mistrust should disappear in the wake of the foundation of new opportunities in which only working in unity is what we can face. Hispanic church leaders must learn to apply team-based ministry by networking and by talking initiative with new developments or projects in the Church. In view of all of this, it is the vision of this writer to put together a model of collaborative ministry that all the denominations can use. In one culture, one language, this new model will bring a new horizon in the service of worship and praise. The adoption of a new structure will be the principle of follow ethically. The writer will research this subject very carefully to fit Hispanic culture, habits, and identities.

Again, collaboration is the key to encourage cooperation though good communication and understanding. More leaders that are conscious of these dynamics are needed to transform the Church of the 21st century. Church leaders received this Church ministerial model as a spiritual awakening with much vitality to strength their relationship with God first, and then among themselves relationally. The Church is God's heritage, and everyone should be able to serve

with his or her gifts and talents in any ministry capacity. This is way is very important to work collaboratively.

The work of collaboration is very much encouraged among the Church family members and the leaders in the Hispanic community churches, particularly in Lawrence, Massachusetts. This is the reason why the local Church together with the writer of this thesis with the new method of collaboration, of course, will help to eliminate fear and mistrust of one another in the Hispanic churches and the individual culture. The HCLG is an exceptional model that serves as an example to help Hispanic Church leaders teaching them that it is possible to have one platform with many other leaders and pastors living in good relationship for over a decade.[19]

It is to say to make a personal recommendation to all Hispanic Church leaders regarding the children and young adults who are gifted and talented in all aspects, churches should allow Christian believers to develop their gifts and talents which in turn will help them to develop their self-confidence. Some churches are dying because they do not have Christian leaders to provide training for them. Therefore, the leaders in the Hispanic churches must learn to reach out to others who need assistance in some area of ministry and offer their help to build up the Kingdom of God. The children and adults need to be taught so that they can grow spiritually. Hispanic Church leaders must understand that ministry is a service and not a possession. They must be willing to trust others, develop good communication and consultation skill so that others can develop their God-given gifts and talents.

Taking better aim, the writer of this thesis attracted the attention to the title of the work of this thesis which is: “Ministering to the Latin American Community: A Study of

[19] See Appendix A.

Transformation of the Church of the Living God in Lawrence, Massachusetts Using a Collaborative Model."[20] This has been a collaborative work in order to reaffirm the values of the churches through the work of unity among churches, pastors, leaders, and the community. Again, after mentioning the title of this thesis and cooperating collaboratively, it boosted memory about the importance of the subject of this thesis, which is very important to maintain the collaborative trial effectively in the collection of a new model, to work together with confident and sharing in love, between each other. Ministering to the Latin American community, collaboratively, at a study of transformation of the Church of the Living God, in Lawrence, Massachusetts, they should remember that there was a time they did not know much. It is time to develop more talent for the survival of the Church. Humankind receive God's gift successfully through collaboration. Working in collaboration is a gift from God the Creator, the Triune God: The Father, Son, and the Holy Spirit. To God be the glory!

Conclusion

This conclusion of this chapter has challenged the Hispanic Church leaders to think about the way that they do ministry. The title of this ministry comes from the pastor leader of the Church of the Living God, given the importance of working unitedly and knowing their needs, focuses more on, hence the problem of poor growth among Latinos and Lawrence Christian churches. It is said, that is because of the unity in collaborative disorder and cultural agglomeration. Let us all try to understand theologically and systematically what collaboration

[20] Rev. Nicolás R. González, Church of the Living God 350-354 Common St. Lawrence, MA.01841, 1980-2016.

ministry is all about and continue to work on it daily. At every juncture, we should try to evaluate where we are, where we are going and seek to implement the necessary strategies wherever the need arises.

It is time to change the way we operate in the house of God as well as the way in which the people of God are treated. We must try to live our faith as God intended it to be and we must learn to respond to one another with love and compassion. If the Church has love and compassion like that of Jesus Christ, then it will certainly find ways to reach out and utilize the gifts and talents that God has provided within the Body of Christ. We live in a very complicated society and a very controversial world, which has complicated the faith of many Christians; maintenance among believers has diminished and how to minister among believers has cooled. The pastors, leaders, and regular members must often practice the gifts and talents God has given to believers through the Holy Spirit and share their goods to each other with cheerful heart. We need to help one another to accomplish the task of spreading the Gospel to all, and especially to the lost so that they too can grow into Christlikeness and experience God's power in their lives. Working collaboratively will certainly produce harmony (Shalom), unity, peace, and love.

Our prayer is that people learn to share with one another (diakonia) but are better prepared to serve God in the right way. Who acquire a communion (koinonia) that nobody can shutter and that glorifies God. Those ministry leaders lead the way in demonstrating servanthood; this will help to strengthen and develop a loving relationship within the Body of Christ. We must keep encouraging others at all levels and their gifts and talents should be recognized and utilized. In the book of first Corinthians, we find that Christians could develop

their gifts and talents and then use them to strengthen the Church and community. It is our fervent prayer that everyone in the household of faith will come together not to be served, but to serve the people of God in providing Christian leadership, encouragement, and support to the ministry. It is also our prayer that the findings and the recommendations of this project will be useful and helpful in building the people of God for the kingdom of God, continuing to love your neighbor, putting your life for them, looking good for them, and not just for you, remembering that in unity there is strength and victorious help, Shalom.

APPENDIX A

SURVEY QUESTIONNAIRE

I collect thoughts in response to a survey conducted with members of the pastoral staff in a Church in Lawrence, Massachusetts. Twenty questions were designed to extrapolate the ideas of each pastor. To convince Hispanics pastors to create a powerful atmosphere of collaboration and, fraternization in the field of Christian Leadership.

Model: Ministry of the Hispanic Church of the Living God, Lawrence MA.

1. ¿Desde cuándo han estado reunidos como pastores en la misma plataforma, ministrando?/Since when have you been together as pastors ministering on the same platform?

General and common answer: Occasionally, only when there are special services

2. ¿Sabe usted de cualquier otra iglesia, haciendo una encuesta como yo?/Do you know any other church doing a survey like me?

General and common answer: Yes and No. Sometimes, there are problems.

3. En su iglesia, ¿a veces encuentra cualquier problema accidental?/In your church, do you sometimes encounter any accidental problem?

General and common answer: Yes, but not often.

4. ¿Cuánto tiempo llevas ministrando tu congregación?/How long have you been ministering your congregation?

General and common answer: 3 years to 34 years

5. ¿Está su iglesia unida a concilio? ¿Qué ventaja tiene ser parte de un concilio?/Is your Church attached to Council? What advantage does being part of a Council have?

General and common answer: Yes and No

6. ¿Qué ventaja y desventaja hay en no pertenecer a un concilio Cristiano?/ What advantage and disadvantage there are in not belong to a Christian Council?

General and common answer: Protection of ecclesiastic identity, and doctrinal protection

7. ¿Cómo ve usted la moral de los hispanos en Nueva Inglaterra?/How do you see the moral of Hispanics in New England?

General and common answer: Poor, Scrappy, Need, Narrow circumstances, lack, trouble and maddening.

8. ¿Es la cultura hispana una barrera en la ciudad de Lawrence para aceptar el evangelio? /Is the Hispanic culture a barrier in the city of Lawrence to accept the Gospel?

General and common answer: Yes and No.

9. ¿Cuál es su doctrina? ¿Es su iglesia diferente de las otras iglesias hispanas?/What is your doctrine? Is your church different from the other Hispanic churches?

General and common answer: Conservative, Liberal

10. ¿Puede visitar su iglesia cualquier otra iglesia? ¿Por qué, y por qué no?/Can your Church visit any other Church? Why and Why not?

General and Common answer: Yes, No, suspicion, distrust, mistrust and past habits.

11. ¿Qué puede usted hacer cuando su iglesia es formada por jóvenes y niños, más que la asistencia de adultos? What can you do when your Church is formed by youth and children, more than adults assistance?

General and common answer: We maintain the Church active with the gifts and talents

12. ¿Qué se hace para mantener la identidad de su juventud que se pierde a causa de nuestra debilidad, para convertirlos en líderes para ayudar a los demás, previniéndoles a otros que caigan como ellos cayeron?/ What do you do to keep the identity of your youth being lost because of our weakness to make them leaders to help the other ones preventing others to fall like them?

General and common answer: Firstly, we encourage them to pray, watch, fast and read the Bible more, and encourage the exchange with other churches. We implement cultural program to teach and educate the young generation. We encourage the parents to treat them with surprise gifts and voyages to places of charm.

13. ¿Qué actividades practicas tú con los miembros de tu iglesia para tenerlo sirviendo en unidad, tanto a la iglesia como a la comunidad no creyente?/What activities do you practice with members of your Church to have them serve in unity, between the Church and the community nonbeliever?

General and common answer: We contacted other ethnic group church leaders who have the same problems. We sat down and discussed the issues and learned about how to solve them. Then we give them training on how to win friends.

14. ¿Cómo romper esta barrera que llamamos miedo o la desconfianza entre los cristianos para llevar unida en Cristo y por Cristo/ How do you break this barrier that we called fear or mistrust among Christians to bring unity in Christ and for Christ?

General and common answer: We encourage members to relate to others, not only with those who are already members, but have good deal with others not discriminating against anyone

but, rather associating with others. Another thing we can do is, to pray to trust the Lord who can change the orders of things.

15. ¿Porqué los cristianos que pertenecen a concilio no quieren participar con los creyentes independientes?/*Why Christians who belong to the Council do not want to participate with independent believers?*

General and Common answer: Doctrinal issues are the primary causes why not want to share with one another, and mistrust.

16. ¿Qué hacer para continuar para cerrar la brecha de edades relacionalmente para evitar la pérdida de la lengua hablada a una cultura extranjera que es el medio ambiente durante el proceso de envejecimiento?/What do you do to continue to close the gap of ages relationally to avoid the loss of the language spoken to a foreign culture that is the environment during our aging process?

General and common answer: We encourage the exchange of our youth with other youth from other churches. We implement special programs to teach them to learn the difference between our generation and theirs, out mother language and their language. We thought them how to keep the new learning skills and use them.

17. ¿Usted cree que nos puede decir, en la confianza, lo que puede hacer y no puede, es decir, el talento que tiene y que no se podía llevar a la práctica?/ Do you believe that you can tell us, in trust, what you can do and cannot, that is, talents that you have and that you could not put into practice?

General and common answer: We encourage the visitors to communicate, if possible, to the pastor where they come from, making sure that the good habit of unity among pastors, leaders and members will not break.

18. ¿Qué puede usted hacer cuando viene a su iglesia un miembro de otra iglesia visitarle?/What can you do when it comes to your church, a member who belongs to another church, to visit your church?

General and common answer: We encourage the visitors then communicate if possible to the pastor where they come from, making sure that the good habit of unity among pastors, leaders and members will not break. And if possible, to receive a visiting fellow, with love and empathy, giving the visitor, welcome as a member of the family in Christ.

19. ¿Le gustó el cuestionario, dado por el solicitante? ¿Cuánto?*/Did you like the questionnaire given by the applicant? How much?*

General and common answer: Of course, yes. It is trustworthy. There is nothing to fear.

20. ¿Es la unidad de suma importancia para usted e iglesia, para el trabajo de forma colaborativa entre su iglesia y fuera de la iglesia?/Is the unity of utmost importance to you and Church, to work collaboratively between Church and outside the Church?

General and common answer: It is most essential; unity is what keeps the existence of creation, the same Creator is unity in the demonstration of the Triune God. The unity is allowing good wish in the Church to worship God. The unity allows us to feel to look for the lost souls to bring them to the feet of Christ. Unity is the special demand for the new model of collaborative ministry.

We found a lot of similarities in the way the questions were answered. Thirteen people did do the survey. Five pastors of those, who provided different answers but with significant meanings, have been selected. Let us introduce Pastor A, B, C, D, and E. In the survey, the following questions, with answers provided by the pastors are subsequently chosen:

No. 2, 4, 5, 9, 10 and 15. Let us start with:

Pastor A

2) No, I do not know another that does it this way.

4) I have ten years as a pastor in my congregation my desire is to have greater harvesting of Souls saved.

5) We are united to Council because, in case of any government problems, or heavy personal matter, the Church Council promises to support us.

9) The church where I pastor is conservative, for members of the Church ensure in every way, keeping the biblical regulations for protection of spiritual life.

10) Mistrust can only be broken by the power of the Holy Spirit, if we surrender in faith to love of God and neighbor.

15) The lack of theological knowledge, and lack of firmness on the consecration of God, has allowed to be a doctrinal division. Today all religious believe to be right, the way they believe in God.

Pastor B

2) No, this is my first time to see this form.

4) My experiences have been enough for fifteen years in my pastorate in this city.

5) I feel safer belonging to a Council.

9) The liberal Church, as they call us, give tickets to people gently, so they have the opportunity to come to Christ; it is not a false doctrine, since Christ is the head.

10) Souls are not ours, are from God and we are called to serve His vineyard not take possession of it.

15) The independent believers believe that their way is the only that God accepts.

Pastor C

2) I don't know any.

4) I have only three years as pastor and I feel comfortable the way I am.

5) Christ He was attacked by the Councils and all His life remained being independent.

9) I, as a liberal, I'm sure the owner of the change in the person is the Holy Spirit who does, not human. I am Pentecostal but serve Jesus with a free Gospel.

10) We visit other Church because we all serve the same God.

15) I am not independent, I am liberal and I belong to Council.

Pastor D

2) Maybe, there is someone but I'm not aware of that.

4) I have thirty-four years as a pastor, and I am very blessed.

5) Being an effective pastor, is not a crime that I am liberal, independent or belonging to the Council; we are all God's creature.

9) Being a true believer, I'm not so different to another pastor; it is the same doctrine but with taste.

10) We can visit another Church, but only if that Church, has the same doctrine that we profess.

15) Fear that members will leave permanently for another organization

Pastor E

2) Never heard of such a thing nor thought about that.

4) I have kept the pastorate fighting for eight years and I am not ashamed to say so.

5) I am independent pastor, and not for fear of ecumenical power, it is because I feel comfortable serving God in that way.

9) My Church only has different habit, only that Christ is preached of the same way that other churches preach, and serves the same Lord of all.

10) Yes, this is fraternity should visit other churches, this brings spiritual maturity.

15) Religious pride is not good; we must visit each other, because we are brothers and sisters, belong to the same Father whether we are belong to a Council or not.

APPENDIX B

WORKSHOP

Vision Globale 12 November 2007. Pompano Beach. Fla.

Workshop: Church Plan Case Study

An offer of $400,000 is on the table to help a small Church planting project. The grantor wants that the recipients to be an organization that required the collaboration of many leaders. They must make a request together to get this fund. They must convince the grantor of the need for a Church plan in that community.

Goal:

Créer une association chrétienne nourricière et qui vise a aidé sans discrimination une jeuneœuvre chrétinne qui vient de commencer. Faites votre choix. L'essence de la collaboration, c'est de travailler ensemble et de s'entraider.

Pour avoir du succès il faudrait appliquer les 4 étapes de collaboration modelant sur la methode de Sofield et Juliano qui utilise les moyens de la coexistence, communication, coopération, et collaboration.

What we must immediately do /Ce qu' on doit faire immediatement:

1) Initier le projet en groupe/ Initiate/start the project in group
2) Trouver les raisons de valeur dans la collaboration/ Find the valuable reasons in doing collaboration
3) Les obstacles à la collaboration/Look at obstacles to collaboration
4) Vos recommandations/ Look at obstacles to collaboration

5) Les points de connaissance acquérie/ Your recommendations to eliminate them Vos observations/ What have you learned?

6) Faites un rapport de groupe/ Make a report as a group

7) Faites une recommandation de groupe/ Make a group's recommendation

1) Dites ce que vous aves observé/ Tell what you observed ?

2) Écrivez un rapport de groupe de votre évaluation/ Writer a group repor of your assessment

3) The writer's recommendation to the group

RECOMMENDATIONS

Recommendation to others who contemplate a similar project. There are three major ones. (Recommandations aux autres qui contemplent un pareil projet. Il Y a trois recommandations Majeures).

- Continue with the project even when it is difficult. Do not look for what you do not have but focus on the benefit that collaboration offers you. (Continue avec le projet même quand c'est difficile. Ne cherche pas ce que vous n'avez pas, mail fixez-vous sur les bénéfices que vous avez avec la collaboration).
- Make it as new project. Separate peer groups as a one corporation. Each rep will become the vehicle to accomplish the mission.
- Take the idea, learn it and go back home to the local Church and invest it. Practice.

Le projet était initié par des individus qui avaient besoin d'assembler alors le support des organisations dans le but de soutenir le projet. C'était essential. Au début les organisateurs cherchaient le même support et engagement, mais cela n'avait pas marche et ce n'était pas réalisable. Au lieu de cela, les administrateurs cherchaient a ce que chaque group réponde eux-

mêmes a la question. Comment avez-vous investi dans ce projet? (The project was initiated by individuals who needed then assemble the support organizations in order to support the project. This essential proposal at first the organizers were seeking the same support and commitment, but it did not work and it was not feasible. Instead, administrators have sought that each group meets themselves the question. How have you invested in this project?)

Lessons learned:

Collaboration has well its worth (Collaboration a bien sa valeur). It is a rich way for mission (C'est un riche véhicule pour la mission). This can be trouble at the beginning, but it is energetical (ce peut-être troublant au début, mais c'est énergétique).

- Sr. Mary raconte ceci « Jesuis excitée quand je pense aux efforts de ces trois femmes qui ont fonde les trois organisations. C'est devenu énergie pour nous. Collaboration est une réunion de ces trois uniques individus, ces trois esprits.»[1] (Sr. Mary says this "I am excited when I think the efforts of the three women who founded the three organizations. It became energy for us. Collaboration is a meeting of three unique individuals, these three minds)

All work is done collaboratively, when you have a real companionship without discrimination and without complaint, you only gain. From the beginning of creation until now, everything works, working together. When we humble ourselves in each other to work together, we reached the scope of triumph. This is why we have emphasized again and again in

[1] Special translation: Sister Mary simply stated, "I get excited when I think about the spirit of the three women who founded the three organizations. It becomes the energy for you. Collaboration is a meeting of those three unique spirits."

the new model of collaborative ministry. Together, we are more than conquerors for the glory of our God! To God be the glory!!!

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VITAE

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